

A **PLAIN** AND **EASY** WAY  
**KIND OF INSTRUCTION, AND**  
**TO TEACH CHILDREN**  
**THE IGNORANT AND**  
**CHRISTIAN RELIGION.**

Whereunto, is prefixed, a learned Treatise, of the nature and  
 teaching: together, with Godly prayers, most fit, for all Christians.

1657.]



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J. Fuller

1740



TO THE RIGHT HONORABLE,  
THEIR SINGULAR GOOD LORD,

and Patrone, ARTHVR, Lord GREY of

Wilton, of the honorable order of the Garter,

Knight, THOMAS SPARKE, &

JOHN SEDDON, wish, all true

happinesse in Christ Iesu, with

health, wealth, & honorable

prosperity, now and

ever.



Swetwo, (Right Honourable) haue ioined our labors together, in this book, the one, in writing the Treatise, the other, in gathering and compiling the Catechisme, thereunto annexed, with the proofs vnto the same: so, forasmuch as, your honours fauor & good-will, hath beene & is, made common to vs both, wee haue thought it our duties, in token of thankfulnessse, to dedicate the fruits of our trauels, herein, thus iointly together, vnto your honor. Such hath bin your honorable fauor, towards our

Aij.

per-

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persons, and protection towards our ministry, that wee account our selues, most deeply bound, by al good means we can, to shewe our selues from time to time, thākful vnto you for the same. The onely means that we haue, in anie sort thus to doe, are these, to carie a dutifull & louing affectiō, towards you and yours, to remēber you and yours, in our hartie & daily praiers vnto god, to be ready & willing in any thing we may, to bee commaunded by you, and lastly, to present vnto you such fruits of our trauels, as these, as tokēs of our thankfūl minds. This therefore God willing, we will shew our selues mindfūl to perfourme, in the best maner we can: and as for the recōpence, indeed, that wee referre vnto God, who we know assuredly, (because he hath promised, most liberally and richly to reward whatsoeuer is done, to his ministers, euen to a cup of cold water) both  
can

**DEDICATORY.**

can and will, recompence your Christian kindnes towards vs, both in this worlde, and in that which is to come. In cōsideration whereof, & of that good, that by such means, the Church of Christ may reape, if your honour shall voutsafe to proceede, in the strengthening & cōutenancing, euery waie that lieth in you, the faithfull & painfull ministers of the lord, certain it is, you shal do the thing, that your good & gracious God requireth, & looketh for at your hands, in respect both of your place, & the graces of knowledge and religion, wherewith hee hath mightilie garnished you: & that doubtles, shal be highly acceptable in his sight, & very necessary, by al such as feare him in these euil daies, most carefullie to be performed. But what need is there, to tel you this, whereof your deeds already euidentlie shewe, that you haue bin throughlie resolved? Wherefore for

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this

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this, and al your other honorable actions, we comēd you to that same good spirit of god, which hath hitherto most cōfortably directed you, therein. And concerning this present book, which we now present vnto your honor, and which we haue made bould to publish, thus dedicated to you, we beseech you accept our dooinges therein, in good part: & in token thereof, wee intreate thus much further, at your honours hands, that not only you would read it ouer, but when you haue don, find the means, according to the doctrine, laid downe in the treatise, to cause the effectuall execution thereof, to be in your own familie. For sure we are it is needful, & questionles the profit thereof, to Gods glorie, & your own comfort, will be such, as that you wil think the pains therein taken, wel bestowed. As manie in your house as can reade, would be caused, to buy euery one of them, one  
of

of the catechisms: which done an easie matter wil it be, at certaintimes before praier, (whē your honor shal think fittest) for one of thē, in the presence of al the rest, to questiō with an other by the book, for the space of some halt hour. The questiōs are set down first, thē follow the aunsweres, & by the letters the reader is directed to know, how to apply the proofes. And therefore the questiō being asked, & the answer giuē, as it is set down in the book, thē as the letters direct him, hee that asked the questiō, may aske the other also, how hee proueth such an answer, or such a part thereof, who by the letters again is directed, how to answer; & thus with ease the book may be rū ouer, from time to time, portiō after portiō, & so the hearers made acquainted, both with the principles of religion, & the proofs; & by cōtinuāce of the vſe therof, they wil grow familiar vnto them. But if withal

there be some one in your house; that  
 will but take the paines, to reade Vn-  
 sinus Catechisme, (as it is nowe set  
 forth, both in English and Latine) as  
 they proceede in their ordinarie cate-  
 chising, he out of that, maie verie well  
 be able, either by speach to deliuer vnto  
 the, or at the least to reade vnto the,  
 such partes, places & portions, there-  
 of, as shal serue to open & make plaine  
 that, which in the short answers see-  
 meth to be hard. These helps me now  
 hauing, if there be but one besides the  
 minister, in a parish, and 2. in a familie,  
 that can read, in this sort yet, there may  
 be catechising, and that doutles in the  
 end, to great good purpose. The rea-  
 ding but once or twise ouer the trea-  
 tise, prefixed before this catechisme,  
 wil with those that haue any care, to dis-  
 charge a good conscience herein, (how-  
 soeuer at the first, this counsel seeme  
 troublesome and vnsauery) preuail, as  
 it

it is hoped, so far, as that at least they wil bee contented, that this easy way be diligently folowed. They that can & wil vse, a better and a more substantiall course, they may; but in the mean time, by the help of this book, & Vrsinus Catechisme in English, God hath taken al excuse away, both from Minister and householder, if they can but read English, if that these helps notwithstanding, they wil not in this sort at the least, see their parishes & families, catechised. Our purpose heerein was, first by the Treatise, to perswade euery one, that Catechising is a thing most necessarie, both in the Church publikely, & in the house priuatly; & thē to prepare a way, that it might be don in such sort, by the Catechisme, as that most easily & vniuersally, it might be performed. Wherefore our desire is, that it would please the reuerēd fathers, the Bishops of this land, to read this short treatise, & then  
either

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either to deuise how by this, or by  
 some other better meanes, there may  
 be catechising vniuersally in this land.  
 Which vntill it bee brought to passe,  
 what means soeuer else bee vsed, to  
 make the people dutiful and obedi-  
 ent, to God and their prince, they will  
 neuer without this, be effectual to any  
 great purpose. God of his mercy  
 therefore, so direct both them & you,  
 the Nobles of this land, that you may  
 speedilie & effectually ioyn together,  
 in causing such order to bee taken, as  
 that there maie be diligent, substantial  
 and general Catechising, of the inha-  
 bitantes of the same. For assure your  
 selues, it would bee a meanes, to make  
 this land within short time, (if it were  
 vsed as it should bee) stronger against  
 all our enemies, and in more safetie  
 euerie waie, than all the strength and  
 policies otherwise, in the world, with-  
 out it, can euer bring to passe. The  
 Lord

DEDICATORY.

Lord therefore once graunt, that we  
maie see the daie, when this spiritual &  
heauenlie policy, may throughlie  
take place. In the meane time, we com-  
mend your Honour, your right vertu-  
ous wife our verie good Ladie and  
your children and familie, to the most  
mercifull protection of our heauenlie  
Father, whom most hartily we beseech  
to blesse, preferue and keepe you, to  
his glory, & to your owne harts ful  
contentation, and comfort, now and  
euer. From Blechley, this 30. of Ia-  
nuary, 1587.

Your Honours most willing  
to bee commaunded,

THOMAS SPARKE.

JOHN SEDDON.

God therefore once granting that we  
may be blessed when this spiritual &  
heavenly policy may through his  
take place in the mean time we con-  
mend our Honour your right ver-  
our wife our dear good Lady and  
your children and families to the most  
merciful protection of our heavenly  
Father whom most heartily we beseech  
to bless, preserve and keep you, to  
his glory, & to your own parts full  
contention, and comfort, now and  
ever. From Bloisley, this 30. of 12.  
January, 1587.

Your Honours most willing  
to be commanded,

THOMAS STANLEY

JOHN STANLEY

A TREATISE, TO PROVE, THAT  
 MINISTERS PUBLIKELY, AND  
 HOVSEHOLDERS PRIVATELY, ARE  
 bound to Catechise their parishioners and fa-  
 milies: and that parishioners and families, are  
 likewise bound, carefully, and willingly to  
 submit themselves therunto.



AMONGST al the duties, by God required, at the handes, either of his faithfull Ministers, or of Christian Parents, & householders, this is one of the necessariest: that both of the, according to their severall callings, should faithfullly & diligently Catechise those, of whom they haue charge. And yet no one duty there is, either more generally, and carelessly neglected, and omitted, by one; or lesse called for, and required of the other (to whome the perfourmaunce thereof, is most profitable, and needful) than this. For euen here, in this realm of *England*, notwithstanding the peaceable and prosperous continuance of the Gospel, amongst vs, now, these 29. years together, and more, yet (how grieuous and lamentable soeuer the complaint bee) it is too true (the Lorde knoweth) that scarce the twentieth minister & hundredth householder, doth perfourm this duty: and generally, the lesse it is perfourmed, the better contented therewith, both parishioners, and families, are. Insomuch that, those ministers & householders, who in some good measure, shew themselves careful, of performing this so necessary a duty, are of the  
 rest,

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3  
 rest, not only thought, to be therein more precise & curious, than they neede, but also are, euen for the same derided, despised, and commonly hated, & disquieted. By reason wherof, it is (to the great displeasure of god, & to the vnspeakable griefe of the godly) come to passe, that, although in respect of the time, wherein, we haue peaceably enioied the Gospel, (if we had had the grace to vse it wel) we might ere this, al of vs generally, haue been fulfilled with perfect knowledge, of the wil of God, in al wisdom and spiritual vnderstanding, to walk worthy of the Lord, to please him in al things, being fruitful in all good works: there is notwithstanding, so vniuersal, grosse, and palpable ignorance amongst vs, & that euen in the first principles of Christian religion; that there is no one thing more necessary, by al good & lawfull meanes, to bee vrged; than the necessity, of this one duery of catechising, both by the ministers in the churches, and the householders also in their families. The neglect & contempt hereof, is so common, and so deeply rooted in the hearts of the most, that I am fully perswaded, that sleight, and ordinary calling for the perfourmaunce thereof, will neuer serue, to breed any comendable reformation therein: especially, seeing it is a forme or course of instructing, which of al other, Atheists, worldlings, & Papistes, whereof there be amongst vs, great and huge swarms, can worst away withal: & therefore surely, some extraordinary diligence must be vsed, by such as be in authority, to procure the vniuersal perfourmaunce thereof, & some further order must be taken to back the by forceable law, to that end made; before

fore that, either ministers generally, or householders particularly, wil effectually, as they ought, & as it is requisite, busie themselues therin. For, both by mine owne experience, and also by the experience of others, I haue alwaies learned, that to reform a general disorder, is so hard & difficult a thing; that vnles for the reformatiō thereof, there be both very good and sure laws made, & also diligent means vsed, for the execution of the same, it will neuer to any purpose, be brought to passe. Wherefore weying with my self, what I should be the principal cause, why this duty is of al sorts, so greatly neglected, & why such as be in authority, haue so little care, in cōparison of that which they shoulde haue, to see it performed; & finding, that one especial & apparant cause hereof, is this, that neither ministers, householders, parishioners, nor families, are thoroughly perswaded of the absolute necessity thereof; neither yet they that be in authority, so think thereof, as in al duty towards God, towards others, and towards themselues they should: I thought that for the time, I could not anie way better occupy my selfe, than in writing some brieve, and yet as forceable a treatise as I coulde to perswade the one sort, that it is of absolute necessitie, their duty, to vse it: and the other sort, that it is consequently, their dutie, not only to commaund it to be vsed, but also to see that it be indeed thoroughly perfourmed. And the rather & more easily I haue condescended, thus to think & to do, because I find it to be a matter, wherein, verie few haue any thing carefully labored. For it beeing a matter of such importance, as it is, and as by this discourse, I hope to  
make

make it appear, it had need the rather now, to be the more thoroughly vrged.

Wherefore, without any further circumstance, to enter into the matter it selfe: I would haue thee, (Christian reader) for the more lightfomnesse of the whole discourse, to vnderstande; that by a Catechisme is here meant, a forme of instruction, briefly, soundly, and plainly containing the first, and necessary principles of Christian religion: examples whereof, (God be thâked) there are abroad in print, amongst vs here in *England*, good store. In which plenty, God hath so provided for vs, that whether we desire to haue the first and necessarie principles of our Christian religion, set downe in few words, or in manie; or whether wee bee desirous to hear the selfe same iudgement of diuerse men, vpo one matter, yet in diuerse words, & after diuerse manners, expressed, we maie herein be satisfied. Amongst these I commend vnto thee especially, the Catechisme hereunto annexed, as one; which I could wish, were generally receaued and vsed; both priuately & publickly in this church of *England*. And vnto this rather than vnto any other haue I prefixed this treatise, because it is one amongst al other, not only most likely, to get generall allowance amongst vs, but also it is one, most likely to proue profitable; because, the principles of religion, therein plainly and fully are contained; euery answer is fortified, with the aptest and fittest testimonies of scripture; & the whole is so at large opened, by the learned Commentaries of the reuerent father *Vrsinus*, now in print amongst vs, both in Latin and English; as that by the reading thereof,

What a Catechisme is.  
Heb. 5. 12.  
1. Cor. 6. 2.  
& 1. Cor. 3. 1, 2, 3.  
1. Joh. 3. 1. to 22.

thereof, & conference thereof with this, both the catechiser, may eue hereby, fully be enabled, to do his duty in catechising, & the catechised, easily may attain, to vnderstand the whole Catechisme. My purpose therefore being to perswade the necessarie vse of catechising, (the premisses considered) to what one Catechisme more fitly, could I haue joined this present discourse? For the thing that hindreth most, fro yeelding to this persuation, is the difficulty that is thought to be, in performing this duty of catechising, which is very much remooued by this present catechisme, especially, if besides, the forenamed Commentaries of *Ursinus*, be had therewithal: (which is a booke also, that I would wish euery one that can read, & is able to buy it, to provide himselfe of.) For *What it is to catechise is nothing els, but first in apt woords to teach one to conceiue & to resound or repeate, the first & necessary principles of christian religiō, soundly; & then secondly, by explaning of them, to cause him to vnderstand them, wisely; and lastly, by some fit place or places of scripture, to enable him, to cōfirme them pithily: al which, this catechisme, with the help of those Commentaries, if thou wilt voutsafe, to take any paines therein, wil ennoble thee very wel to performe. Wherefore now thou thus vnderstanding, what a Catechisme is, and what it is to catechise; and also hauing learned, where, and how easily thou maiest be furnished, to doe this duty; the better to prouoke both those, to whō it doth appertain, to catechise, & the rest, to be catechised, peruse I beseech thee, diligently these few leaues following.*

Catechising before defined, is either publike &  
B
general,

proposi-  
of the  
book.

general, or priuate & speciall: whereof, the first, the Pastor must see performed, in the publike assembly; the latter, the householder in his priuate family; and that both, in their seuerall places, so diligently, that of their parts, no duty be omitted, to make them, of who they haue charge, throughly acquainted, not only with the wordes, containing the first, sound, & necessary principles of Christian religion, but also with the right vnderstanding, & sufficient proofes of the same. And both parishioners & families, generally, & particularly, are bound, to submit theiueselues vnto this kinde of instruction, and to endeuour after the best manner that they can, so to profite thereby, as that they may be able, not onely to vtter the wordes of the Catechisme, but also to vnderstand each principle, soundly, & to proue it aptly. No other difference there is, betwixt the catechising, required at the hands of the Minister publiquely, and that which is required at the handes, of the parishioner, & householder priuately, but this, that the Minister is to goe before, in doing of this duty, in the cōgregation, and they are after to follow him, in doing of the like in their houses; and that he is to doe it publickely, & to al the parish, and the other to their priuate families only: and therefore he, because of the greater variety of his hearers, more solemnly, painfully, plentifully, & pithily, whereas the other, if he doe it soundly, though but breifely, familiarly, and plainly, it wil serue the turne. The order in this discourse, most meet, & fit, to be obserued, I take to be this: First to set downe, what is to be said cōcerning the duty of the catechisers, & the that, which cōcerneth

neth the duty of thē, who are to be catechised. And order requireth, that, speaking of catechisers, first speech should be, of the publike catechiser the Minister, thē of the priuate, that is, the housholder. And so, in intreating of persons to be catechised, first of parishes, & secōdly of families: & thus the cōfirmatiō ended, to proceed to the cōfutation of the obiectiōs, in like sort. But because the reasons prouing it to be both the ministers & the householders duty, as I haue said, to catechise, are of that nature that some of thē be cōmon reasons, binding thē both, & some special, binding the one sort onely; both because I am loth, tediously to repeat any thing twise, & also because I would not haue either sort defrauded, of anie of those reasōs, that may moue thē to this their duty: Let vs first consider, what reasons there are, indifferently, & in cōmon, binding thē both: & then let vs proceed to the other sort, in their due order.

I That, which by the word of God, they are both bound to be able to doe, it must needs be graūted, that the same, both of thē, both ought & must dutifullie doe. For, *Matth. 5. 16*, Christ hath generally cōmanded al his, to let their light shine before mē. And by a parable, *Mat. 25. 14. &c.* he teacheth thē, that vnlesse they doe, to his best aduantage, vse the talents, of him, bestowed vpon them: he wil take them quite away from them againe. And therefore *Paul* writing as it appeareth, *Philp. 1. 1*, not only to the Bishops and Deacōs, that were at *Philippis*, but generally also to the Saints there: euē to their great cōmēdatiō vniuersallie, he saith, *Phi. 2. 15. 16*, that, *in the midst of a naughty & crooked nation, they did shine as*

*lightes in the worlde, holding forth the word of life: which they did, because they knew it was their bounden duetie, according to that measure of grace, and abilitie, which they had, to edifie one another. For it is written, 1. Pet. 4. 10; Let euerie man as hee hath receiued the gift, minister the same one vnto another, as good disposers of the manifold graces of god. Now, that by the woorde of God, there is required in al ministers, and masters of families, this gift and abilitie, by catechising, to instruct and edifie their parishes, and families, it is most clear and certaine. For, concerning the minister, if he would haue it appeare, that hee is the Lords lawful minister, he must feed his people, with knowledge, and, understanding, Ier. 3. 15. and therefore it is required, Mal. 2. 7, that the Priests lippes should preserue knowledge, and the people should seeke the Law at his mouth, for he is the messenger of the Lord of hosts. And, 1. Ti. 3. 2, it is of absolute necessity prescribed, that euery Minister of the Lord, should be apt to teach, & therefore such an one, as holdeth fast the faithfull word, according to doctrine, that he also may bee able to exhort with wholsome doctrine, and to improue the, which say against it. Whereby it is most euident, that at their handes, and in them, there is by the word, required, an abilitie, through their skill, and knowledge to teach and instruct by all manner of good and lawful meanes, the people, of whom they haue charge: & therefore, no doubt of it, ability, to performe this duty, which is the first, and most easie kinde of instructing, that they can vse. And to put vs out of all doubt, that God requireth not only that his Ministers, but also that all Christian householders*

holders too, should be able to performe this duty; Saint *Paul* writing, not only to the Ministers of *Colosse*, but also to al the Saints there, as it appeareth, *Colos. 1. 1*:saith vnto them all, *Colos. 3. 16*:*Let the word of Christ dwell in you, plentifully, in al wisdome, teaching & admonishing your selues, in Psalmes and Hymnes & spirituall songs, singing with a grace in your hartes, vnto the Lord.* In which words, as any man may see, he teacheth the, and consequently, all Christians, and therefore, especially Christian-housholders, who are heads and gouernours of families: that it is not enough, to haue the word of God, in their Churches and houses, but that further, they must, by all good meanes, labour, that it may dwell in their hearts; and that, not skantly, but plentifully, to settle them not in some pointes of wisdome onely, but in all pointes thereof; that they might thereby be inabled, both to teach one an other, the principles of religion, learned out of the same, and also to admonish one an other, to performe all Christian duties: yea, and this he doth so exactly, & strictly require at their handes, that he would haue them, euen then, when as they are disposed to be merry, to cause their Songs, Psalmes, and Hymnes, to serue to these ends. We may not thinke, that *Paul* herein required, a further perfection and ability in these *Colossians*, than hee knewe to be needefull, for such men, or than God required at their hands. For, before in the first chapter, he shewed them that he ceased not, daily, to pray vnto God, that they might be fulfilled with knowledge of his will, in all wisdome and spiritual vnderstanding: which he would neuer haue prai-

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ed for, so earnestly, if hee had not bin perswaded, both that God would haue Christians generally to be such, and also that it is most necessary, that they should be such. And indeed considering that Christians are generally al of the commanded, *1. Thes. 5. 11, One to exhort another, and one to ease another, & that daily whilest it is called to day, least their hearts should be hardened, through the deceitfulness of sin, Heb. 3. 13. 14: & that they are to wrestle, not against flesh & blood, but against principalities and powers, against worldly gouernours, the Princes of the darkenesse of this world, & against spiritual wickednesses, which are in the high places: against who, the principal weapon, wherewithal to foile them, is the sword of the spirit, which is the word of God, Eph. 6. 12. 17: no maruell though so earnestly, the Apostle call vpon the Colossians, that they would seek, to haue the word of god dwelling in the plentifully in al wisdome, & spiritual vnderstanding. Now then, seeing that generally at the hands of al Christians, the Lord requireth as much, as Paul required in the Saints at Colosse, who cā deny, but that in al Christiā housholders, he requireth an ability, at the least, to Catechise their families? That the seruants of god might vniuersally the better attain vnto this, so necessary an ability, the Lord hath in his wisdome by his holy spirit, in the canonical Scriptures, of the old & new testamēt, directed holy mē, fully & sufficiētly in al his waies, to instruct the as appeareth, *2. Tim. 3. 15. 16. 17: & he hath commanded al, to search the Scriptures, Iohn. 5. 39. Inso-much that kings & captains, appointed to gouerne & to fight the Lords battailes, are, notwithstanding the**

the greatnes & multitude of their affairs; expresse  
 cōmanded, to read Gods booke al the daies of their liues,  
 Deut. 17. 19: & not to let it depart out of their moubes,  
 but to meditate therein day & night, Iosua. 1. 8: & Psal.  
 1. 2, it is set down, as an inseparable property, of the  
 blessed and happy man, so to do. And besides, God  
 hath frō time to time prescribed, that in his Church  
 his Ministers, according to the directiō of his word,  
 Esai. 8. 20. 1. Pet. 4. 11: Should carefully & diligently feed  
 the flockes, depending vpon them, Act. 20. 28, 1. Pet. 5. 2.  
 Wherefore he requireth, & cōmādeth al, that would  
 find wisdome, & so be blessed; to cause their eares to  
 bearken, & to encline their hartes to vnderstand, to cal for  
 knowlege, & to crie for vnderstāding, to seek her as silver,  
 & to search for her, as for treasures, Prouerb. 2. 2. 3. 4. to  
 watch daily at her gates, & to giue attendance at the posts  
 of her doors, Pr. 8. 33. & in so doing, he promiset̄h the  
 that they shal vnderstand the fear of the lord, and find the  
 knowlege of God, Pro. 2. 5. Al which doth manifestly  
 proue, that the Lord is greatly desirous; yea that of  
 duty he requireth, at the hāds of al those that be his;  
 & therefore also at the hands of al christian houghol-  
 ders, that they should by those meanes, so profit in  
 knowledge and spirituall vnderstanding; that they  
 should be able, at the least so far and in such sort, as  
 the nature of a Catechisme requireth; to teach their  
 families, the first and necessarie principles of Chri-  
 stian religion. Thus nowe, it clearelie appearing,  
 first that in whomsoever there is abilitie, to per-  
 fourme this duetie, he must perfourme it; and se-  
 condlie, it beeing made manifest, that abilitie to  
 perfourme the same, is most certainly by God re-  
 quired,

**R**quired, both in al ministers, and also in all Christian householders: it must needes hereof followe, that it is the bounden dutie of both of these, according to their severall callings, to Catechise those of whom they haue charge.

2. Againe, who can deny, but that euery one is bound, to procure what good he may, vnto those, of whom he hath a speciall charge and care, by the Lord committed vnto him? Especially, seeing it is written, *Rom. 12.7:* That *hee that hath an office must wait on his office:* & that it is said generally to al, *1 Co. 27.23,* in respect of euery mans charge, that *they must be diligent, to knowe the state of their flockes, & that they must take heed vnto their heards.* For, neither is the office waited vpon, nor the flockes or heards known, & taken heed vnto, in such sort, as in those places the Lord requireth, vnlesse euerie one, according to his place, & charge, doe procure vnto them, which are within his charge, what good soeuer he may. But, by the Lords ordinance, and allotment vnto them, the Minister hath a speciall charge ouer his parish, and the householder ouer them of his family: and by the former argument it is alreadye made manifest, that the Lord bindeth them to bee such, as should be able to procure them this good; & therefore, it being proued, that the Lord hath committed the charge and care of the parish, vnto the Minister thereof, and of the family vnto the householder; it must needes then of necessity follow, that this good of Catechising them, must be by them, procured & doone vnto them. And as for this point, it is in the word, a thing most eident. As touching the Minister

Hereto teach him, that God hath committed vnto  
 him, a speciall charge, *Paul saith to the Ministers of  
 Ephesus, Act. 20. 28: Take heed vnto the flocke, whereof  
 the holy Ghost hath made you ouerscers. And vpon the  
 same ground, and to the same end, Saint Peter saith  
 to al Ministers, 1. Pet. 5. 2: Feed the flocke that depen-  
 deth vpon you, caring for it not by constraint, but willingly,  
 not for filthy lucre, but of a ready mind. And if it were  
 not thus, we should not read, as we doe, *Ezec. 34. 2:  
 Woe be vnto the shepheards of Israel that feed themselves:  
 should not the shepheard feed the flocke?* Neither would  
*Zachary 11. 17,* haue defined, that Minister to be an  
 idol shepheard, that leaueth his flocke; neither would he  
 haue threatned him, that for the same, the sword  
 should be vpon his arme, and vpon his right ey, so that his  
 arme should be cleane dried vp, & his right ey utterly dar-  
 kened. As concerning the housholder, that hee like-  
 wise hath committed vnto him by God, a speciall  
 care & charge ouer his family; hee is plainly taught  
 by this, that the word giueth vnto the husband, a so-  
 ueraignty and charge ouer his wife; & vnto the hus-  
 band and wife both, a soueraignty and charge ouer  
 their children & seruants, as appeareth, *Eph. 6. 1. &c.,  
 Col. 3. 20. &c., 1. Pet. 2. 18, and 3. 1. &c.* But if there  
 were no other Scripture but the fourth commande-  
 ment, *Exod. 20. 10:* euen that would, (or at least, I  
 am sure, should) fully assure vs of this point, that the  
 housholder hath a speciall charge and care, by God,  
 committed vnto him, not only ouer his children &  
 seruantes, but also ouer the stranger that is within  
 his gates, and consequently ouer his whole family.  
 And therefore (marke) the Lord in that commande-  
 ment,*

ment, bindeth not only the householder himselfe, to keepe holy the sabboth; but chargeth him also to looke vnto it, that his son, his daughter, his manservant, his maidservant, yea and his stranger doe not break it. And who is so blind, but he must needs perceiue, that both nature & reason it selfe, wil enforce both minister & householder to yeeld hereunto? Seeing that in the providence of God, both the one and the other, are according to their callings, ouerseers and gouernors, ouer their parishes and families; and seeing the one receiueth of his flock maintenance, to bind him, in the best manner that he can, to be careful ouer them: & the other, at the hands of the, that be of his family, according to their estates and conditions, receiueth honour, obedience, and seruice, to moue him, for his part, to repay vnto them againe, for their good al manner of dutifulnesse. If therefore ether minister or householder, being as we haue heard, bound, to be able to doe this duty of catechising, to their parishes and families, shoulde yet not doe it, hauing thereof a speciall care and charge, committed vnto them by God, & therefore also bound to procure vnto them, what good soeuer they may (amongest which, the perfourmaunce hereof is a special good) therein; no doubt of it, they offend both against the expresse woorde of the Almighty, and against al good nature, duty, & reason.

2 But to presse both sortes yet further, let vs passe on from these generall reasons, which in common bind them both, to consider what may particularly be said, to vrge each part seuerally, to the perfourmaunce thereof. Wherein to beginne first with the Minister;

Minister; I say once againe, that he is bound necessarily to catechise his parish, and that from time to time, diligently, and painfully. And my reasons are these: First, it is certaine, that in respect of the duty, which he oweth to his flock generally and particularly: he is in the Scriptures compared to a *builder*, 1. Cor. 3. 10: to a *faithful stewarde ouer Gods householde*, Matth. 24. 45: to a *feeder of Gods people with knowledge & vnderstanding*, Ier. 3. 15: whereby, he may plainly learn, that he cannot answere these titles, & so discharge his duty, vnlesse he lay the foundation; vnlesse hee giue euery one of the Lords household, committed vnto him, his portion of meat in due season; vnlesse, he, like a wise feeder, giue as well milke to the weake and babes in knowledge, as strong meat, to them that are strong; which hee may also see, that these titles bind him vnto, not only in the former places, but also 1. Cor. 3. 1. 2; where, vpo this ground, *Paul* saith; that he could not speake vnto them, as vnto spiritual men, but as vnto carnal, and babes in Christ, and that therefore he gaue them milke to drink, and not meat: for they were not able to bear it. Now, that to catechise his people, is to lay the foundation, he may perceiue, Heb. 6. 1, where, the first principles of religion, then vsed in their catechising, are called the foundation; and the teaching of them, the laying of the foundation; and by that which is written, Heb. 5, he may see, that to giue milke to whom it is due, and so to the Lordes children, the portion that is fit for them, is, first to teach them, the first principles of Christian religion. For there we read these woords, *Verses, 12. 13. and 14; when as concerning the time, yee ought to*

be teachers, yet haue yee neede againe, that we teach you, the first principles of the word of God, and are become such as haue need of milke, and not of strong meat: for euery one that vseth milke, is ine xpert in the word of righteousness, for he is a babe; for strong meate belongeth to them of age, which through long custome, haue their wittes exercised to discerne both good and euill. Whereuppon it must needes follow, that that minister, who doth not first catechise his people, to make them knowe and vnderstand the first, and necessary principles of religion; in all the rest of his ministry, buildeth, but as it were castels in the aire, without a foundation, and therefore nothing else, but castels that will neuer come to good: yea, and it must needes be, that such are preposterous and foolish feeders, and stewards, as likely to sterue the Lords children; as the nurces, that feed young childre, with whole loaues, or with such meat, as they are not able to feede vpon.

2 Secondly, the minister may learne, that of necessity, hee is bound to catechise his people, in that he knoweth it is his duty, so to traine vp his people that they may woorthily receiue at his handes, the Sacrament of the body and bloode of Christ, 1. Cor. 11. 23. &c. For hee may reade, that Christ hath set downe a general rule to teach, *not to cast pearles before swine, nor to giue that which is holy vnto dogs*, Matt. 7. 6. which doubtlesse, bindeth the minister, as much as in him lieth, to take heede, that hee giue not this pearle or holy thing, offred to vs in this sacrament, vnto those, that for want of skill, and wil to examine themselves, woulde offer themselves to receiue it vnworthily; for such are no better thā hogs, & dogs.

in this case: and therefore Saint Paul in the foresaid place, determineth that such, if they be admitted, do eat & drink vnworthily, and so their damnation, because they discerne not the Lords body, & for that cause he telleth them, *Vers. 29. 30,* that many were sicke and weake amongst them. Wherefore it standeth euery faithfull minister of the Lord vpon, as he tendereth his obedience, to the said rule of his Lord & master Christ; as he would be loth, that any of his flock should eat & drink so vnworthily, that thereby, not onely they should pul vpon theselues, Gods heauy iudgements in this worlde, but damnation also in the worlde to come: so to looke to this, as carefully, as possibly he can, that he admit none but such, as can examine themselues, and shew themselues, by their profession, such as haue so done. Now, the things wherein they are to examine themselues, being as they bee, repentance, faith, and the fruites of both, and it being impossible for any man, without the knowlege and vnderstanding of the first and necessarie principles of religion, to make due examination of himselfe herein; how is it possible for the minister, without catechising of the communicant, so to knowe, that he can, as he should examine himselfe, as that in faith, he may with a good conscience admit him? And therefore, very-godlily hath our communion book, which is confirmed by act of Parlament, set downe this, for a direction, and rule, to the minister in this behalfe, that none bee admitted to the holie Communion, vntil such time as he can say the Catechism: and therefore to the end the Minister that ministrereth it may know, who mean to communicate, that

*In the last  
rubricke af-  
ter confir-  
mation.*

*In the first  
Rubrike, be-  
fore the Co-  
mmunion.*

that so according to this rule, hee may admit the, or reiect them; the same book commandeth those that mean to communicate, in time conuenient, before they come, to giue notice of their names vnto him, which notwithstanding, if yet the minister wil thorough his negligence, or wilful error, any way admitte those, that be not thus qualified; it is euident that therein, he not only very perilously offendeth against his duety prescribed him, by God, but also transgresseth in a most weighty and material point, against the book; and therefore is worthy to sustain the penalty, by the statute appointed for those, that so dangerously, both to the hurt of their own souls, and the soules of their flockes, wilfully breake the laudable orders thereof, which in this case, if it were executed, against the breakers of these good orders and transgressours of these holy rules, it woulde no doubt, giue an edge to this argument. But in the meane time, and the rather to whet on those that bee in authority, to looke sharply and seuerely, to the breakers of those, so substantial orders, and such like in the book, prescribed; and because for lack of du obseruation hereof, I see to the great displeasure of Almighty God, and the infinite dammage of his people, this Sacrament most lamentably prophaned; let vs yet somewhat further consider, what may be saide to prooue, that this is a dutie necessarily to be perfourmed, of euery minister, to admit none to be partakers of this holy Sacrament, vnlesse, for any thing that man can iudge, he know them to be fitly prepared. I adde of purpose, (for any thing that man ca iudge) for I mean not, neither am I able to teach, that

that the minister is bound to repel secret hypocrites, whom God onely can discern: but my meaning is only to shew, that he is bound to put a difference, betwene those that can, & do professe, that they haue examined, and prepared themselves, as they should; and those, that either for lack of skil cannot, or for lack of wil, haue not; that so the one sort may be admitted, & the other, vntill they grow meet, repelled. It is greatly to our direction in this point, which we read, *Exod. 12. 48*: where the Lorde hath set downe an expresse Law, that *none that were uncircumcised, should bee admitted vnto the eating of the pas-ouer*: but more, that we find, *Num. 9*: that certaine were kept back, from eating the pas-ouer, with the rest, at the ordinary time appointed, by the ministers of the Lord then, because they were but ceremonially defiled, with a dead man, & that fact of theirs not only approued of the Lord, but also by his expresse oracle, order taken, that they, and all such euer after, should not be partakers thereof, vntill a month after the ordinarie time, *Vers. 6. &c.* To this same end also belongeth that Lawe, *Leu. 7. 20*: *If any doe eate of the fleshe of the peace offerings, that pertaineth vnto the Lord, hauing his uncleannesse vpon him, the same person shall be cut off from his people.* And therefore we read, such was the care of the good priest *Iehoiada*, that these good laws of the Lord, should in his time, be obserued: that as we read, *2. Chr. 23. 19*. to his perpetual cōmendation, *he set porters by the gates, of the house of the Lord, that none that was vnclean in any thing, should enter in.* Now by these places, eu'ry mā may see, that neither the Lord, nor his faithful ministers could abide

abide, to haue the sacraments of the old Testament prophaned; by the coming of men, hand ouer head, without due preparation, & examination before made of them. And howe can we thinke, that the Lord, who then would haue his Sacraments, to be had in such reuerence, and so carefully to bee ministred, to them only, that were rightly prepared, can abide now, to haue his most comfortable Sacraments of the new Testament, in dignity and worthinesse, no whit inferior to them of the old; so carelessly ministred; as that the Minister should not need to looke, whether those, to whom hee administers them, be fit or no? God by his Prophet *Malachy*, complaineth of the people then, for that *they offered vncleane bread, vpon his altar; and yet would say, Wherein haue we polluted thee?* To whō he anwereth, *In that yee say, the table of the Lord is not to be regarded;* which he proueth in the next verse, in that, that contrary to his ordinaūce, they offered the blind, lame, and sicke, which if one shoulde offer vnto an earthly prince, it would not be accepted. Euen the like complaint, may most iustly be taken vp, against vs now, in most places, for that such vncleane persons, do vsually, for lack of catechising and preparation before, approach vnto the Lords table, to offer there vnto him, their blinde, lame, and sicke spirituall sacrifices, which in his sight cānot chuse but stinck: and yet euē as there he complaineth further; who is there amongst you, that for al this fearfull disorder, will shutte the doore against such? *Malachy. 1. 7. 8. 10.* Euen so, in most places amongst vs, he may most iustly renue the same, because in most places, as there ought; there

*In the Rubricke, before the communion.*

is not any shutting of the ignorant, superstitious, and lewd in life, from the Lords table. And yet the communion booke, and so our state, doth by lawe enable the Minister, to repel, not only the vncatechised, but those also, which be not in charity, or are otherwise guilty of any notorious crime: and therefore the greater is the fault of those Ministers, that without due examination and catechising before had, doe hand ouer head admit such. Christ also, *Matth. 5. 23. 24.* saying, *If thou dost bring thy gift vnto the altar, & there rememberest, that thy brother hath ought against thee, leaue there thine offering before the altar, and goe and be reconciled first vnto thy brother; and then come and offer thy gift:* dooth most plainly teach vs, that in the time of the altar, or old Testament, not only ceremoniall, but also morall vncleannesse too, made them vnfitte to come, & so be admitted, to the offering of their gifts vnto God; and therefore, I doubtles, moral vncleannes, whether it be in faith, or manners, if we sticking still therein, doe presume to come to the Lords table, dooth euen now also, cause our spiritual sacrifice of thanksgiuing, which in the vse of this sacrament, we should offer vnto the Lord, for our redemption, to be of no account or reckoning in his sight. And therefore we read, that *Philip the Romane Emperour*, was not by the Bishop that then was, suffered to ioin in praiers with the rest of the Christians, vnleshe would first acknowledge his finnes, and keepe his place among the repentants; which they say, hee willingly did. And vpon these considerations, no doubt, the famous Bishop Saint *Ambrose*, draue the Emperour

*Enseb. lib. 6. cap. 34. & Niceph. lib. 5. cap. 25. Theod. lib. 5. ca. 17. & 18. Zozom. lib. 7. cap. 24. Ambros. lib. 3. epist. 28.*

C

*Theodosius*

23 *Theodosius*, guilty of rash blood-shed, vnto due re-  
 pentance, before he would suffer him, so much as  
 n to come into the Church, or assembly of Christi-  
 ans. These reasons or such like, were of such force  
 also, with the author of the first Exposition vpon  
 | *Mathew*, fathered vpon *Chrysostom*, that in his  
 83 homilie, he hath vsed these words, in this be-  
 n halfe, to all Ministers: *Non parua vobis imminet poena*  
 | &c. There hangeth ouer your heades no smal pu-  
 nishment, brethren, if wittingly, ye admit any man,  
 as yet defiled with any filthinesse, to bee partaker  
 | of this table, for his blood shal at your hands be re-  
 quired: If therefore anie (saith he) being a Duke, a  
 | Consul, or a King, wearing a crown, doe come vn-  
 | worthily, stay him, put him back: and a little after  
 | he reasons thus: If a master should comaund his ser-  
 uants to keepe swine from defiling a clean fountaine  
 n of water, they were bound so to doe: how much  
 | more ought the Ministers, to keepe this pure and  
 | holy sacrament, from swinish people? And so in  
 | the end he concludeth, that al vnworthy commers  
 | thereunto, are to be put backe; & for his owne part,  
 | protesteth, that he would rather dy, thā by feare be  
 | cōpelled, to admit any thereunto, whō he knew to  
 | be vnfit. And truly the daūger to the vnworthie cō-  
 | mer, is such: our sin in wilfully profaning the Lords  
 | sacramēt, by giuing it vnto such, to their cōdēnati-  
 | on, so hainous: & our dealing in admitting such,  
 | knowing thē to be vnfit, so contrary to these places  
 | & reasons, by me alleaged: that indeed we ought al  
 | of vs, to be of his mind: & therefore by most careful  
 | catechising of thē, to labour in time to preuent this.

3 Againe, euerie Minister generally, is in many places of the Scripture, by the Lorde commaunded, to feede his flocke, to preach vnto the people, to teach Israell the Lawe and the testimonies; as in these places it is euident, *Acts.* 20.28, *1.Pet.* 5.2, *2.Tim.* 4.2, *Esa.* 56.10, and 58.1, *Ierem.* 23.2.4, *Ezech.* 34.2, *Deutr.* 33.10. In which last place, although the vulgar translation hath left out the woorde, (teach,) yet according to the originall, wee reade this Law set downe, concerning the *Leuites*, whom all Ministers doe in their flockes, succeed: *they shall teach Iacob, thy iudgements, and Israell thy Lawe.* For, peruse these places, and ye shal finde, not onelie each minister, commaunded thus to doe, and that most diligently: but also the rather to mooue him, so to doe, yee shal finde, the fauour and blessing of the Lorde, if he so doe, testified towards him, & also the iudgementes of God, denounced against him, if he doe not so. Now Catechising, beeing, as wee haue learned already, one necessary kinde of teaching and feeding, yea, the due portion, and proper foode, by the Lorde allotted, for his babes and young ones, of which sort euery flocke hath alwaies some: it must needes hereof follow, that seeing each Minister, is bound, generally to teach & feed his flock, he is therein also tied, to this special kind of teaching, in regard of them, of his flock, for whom it is the fittest. For who is so simple. but he can espy, that these arguments, do most strongly hold? The Minister is commanded to teach euery way, therefore also this way; he is commanded to do the general, therefore euery special, included

therein: he is commaunded to doe the more, therefore the lesse: the harder, therefore the easier: hee is bound to feed all his flock, therefore the babes and yong ones, in vnderstanding, with that food which is due for them; and therefore consequently, in regard of them, hee is bound diligently to catechise.

4 The better to set him forward, to this so necessary a worke, he is to consider, that he hath herein, the examples of Christ, of the Apostles, and of the faithfull ministers in the Primitiue Church, set before him to follow; who as it appeareth, in the stories of the Gospell, and *Actes* of the Apostles, did most plainly occupy themselues, in this plaine, familiar, and easie kinde of teaching: as for example, you may see, *Matth.* 13. 36. &c: and 16. 13. &c. and 24. 1. &c: where Christ commeth, and familiarlie questioneth with his disciples, and instructeth them: And *Actes.* 8. 30. &c: where *Philip* catechiseth the *Eunuch*: & *Act.* 16. 30. 31. 32: where *Paul* catechised the iaylor, & his household. As for *S. Paul*, it most euidently appeareth, *1. Cor.* 3. 1. 2. &c: that he had great care to performe this duty, where he saw need. And *Act.* 20. 20, it is recorded, that not only openly, but thoroughout euery house also, hee taught them at *Ephesus*, keeping back nothing that was profitable; & therefore out of al doubt, he did there painefully catechise. And, *Heb.* 6. 1, 2, any man may see, that amongst the *Hebrewes*, long before the writing of that Epistle, catechising had beene diligently vsed, by their ministers: in which place, certaine of the chiefe principles thereof are repeated; as, *the doctrine of repentance from dead works, of faith towards God, of baptisme,*

*baptism, of imposition of hands, of the resurrection from the dead, & of the last iudgement.* Wherefore *Augustine* in his booke *de fide, & operibus*, *Cap. 13*, observing that which is reported of *Iohn Baptist*, when hee baptised, *Matthew. 3*: gathereth, that it was his dutie, who then did baptise, first to catechise them, whom he baptised. And the like hee gathereth, of that which wee read, *Act. 2*, spoken of *Peter*, to his hearers, before they were baptised; and of that which I haue noted *Act. 8*, of *Philip*: and out of this sixt to the *Hebrues*: chapters. 7. 8. 9. 10. 11. 12, of the former booke: which collection of his, is to bee vnderstood, of them, that were come to the yeares of discretion, when they were baptised: for the children of the faithful were first baptised, and after when they came to the yeares of discretion, they were catechised. And least anie man should think, that out of these places, he gathereth more than wel he might, because there is not in any of these, the whole forme of a Catechisme, sette downe; in the aforesaid 13. chapter, to preuent this obiection, he saith, that *Euangelista non debuit totos catechismos inserere*; the Euangelist needed not, to insert whole Catechismes, but *his breuiter commemoratis, satis indicauit &c*: that is, by these things briefly mentioned, he sufficiently signified, that the duty of the baptiser, was to catechise &c. And that this order, continued in the Church of God still, as long as it was in any tolerable estate, may easily be prooued. For it is a common thing, in the ancient writers, to find mention both of catechisers, & of the that were catechised: & namely I read *Ensch. lib. 6.*

*Ecc. Hist. ca. 3. of Hiero & Rhais*, the one a man, the other a woman, which were of the number of these, that were to be catechised: & it is famously known, that that learned father *Origen*, had the office of a catechiser, in the church of *Alexandria*, committed to him, by *Demetrius* Bishop there: which hee there, to his great commendation executed. We may read also in *Gratiā de consecrat. distinct 4. in the third part of testimonies*, cited out of *Rhabanus*, *de institutione clericorū*; of the council of *Bracchar*, of *Agath. Laodic.* & others, whereby it is euident, that it was vsed in those times, & prescribed, to be stil, by the ministers, vsed. And it is certain, that *Aug.* in his 4. Tome, hath writtē a full treatise, *de catechizandis rudibus*, of catechising the ignorant; whereby it appeareth, not only that it was the in vse, in the church, but also, that it was the most carefully, & painfully vsed, & that by himselfe most diligently. The treatise is worth the reading, for therein a mā shal see, not only that the maner of catechising the, was, summarily to propose, what is cōteined in the scriptures cōcerning gods works & wil, & that in such order, as was most fit, for the parties catechised; but he shal find also, diuerse & sundry good lessons, for the instruction & direction, & also for the ease & cōfort, both of the catechiser, and also of the parties to be catechised. And in his sixt Tome, there is a long sermō, to them, that as yet were of the number of such, as were to bee catechised. And in the same Tome, against *Faustus* the *Manichee*, li. 13. c. 7: & in some other chapters following, hee sheweth, how a *Gentile* was to be catechised. And in viewing these, & such like antiquities, concerning the vse, of  
this

this kind of catechising in the church of god: I find that generally all they were counted *Catechumens*, that is, of the nūber of those, that stil stood in neede to be catechised, which by the vse therof, were not grown to that ripenes & knowlege, that they were able, beeing examined, to make it appear, that they vnderstood the first & necessary principles of religion, & were grouēd & settled in the, by the word; & that vntil they came to this, they had a place, by the selues apart, & seuered frō the rest of the congregatiō: yet so, that they might be within the hearing of the minister, instructing the rest: in which state, so long as they continued, they were not admitted to the lords table: but when as once, by examination, they appeared, to be sufficiently catechised, then I find, they were with reioicing, embracing, & laying on of hāds, ioined with praier, solemnly receiued into the rest of the cōgregatiō, & so after were admissible to the Lords supper. These things cōsidered, what godly minister is there, but he wil think it his duty, to walk in the steps, wherein, he seeth, al godly antiquity, thus to haue walked before him? can any man think, that Christ, that his Apostles, & these his faithful ministers, would haue vsed this kind of instructing of others, if they had not seen it, not only to be commendable, but also necessary too? Or may we think, that that which was commendable, and necessary in the, & in those times, is now grown to be needlesse, in the ministers, of these daies? No, no, people are now naturally, as blind, ignorant, & vn- capeable of heauēly things, as euer they were: & the grosse and palpable ignorance found euery where,

in most men, for want of vse hereof, proueth, that it is as needeful, diligently to be vsed nowe, as euer it was.

5 This which I haue already written, were sufficient, vnlesse men were growne maruelous vntoward and wilful, to perswade euerie minister, most speedily and painefully, to yeelde to the perfourmaunce of this, so necessary a duty: but seeing it is greatly to bee feared, euen by that experience, which we haue already had, that though some will take occasion hereby to fal to his woorke, that yet most will remaine as negligent, as euer they haue beene, notwithstanding these things already written: I will yet adde a reason or two more, and that such, as are most likely with such to preuaile. Further therefore, such are to call to minde, what punishment is by the statute, prefixed before the Communion book, appointed; for the wilful breakers, of the orders, therein appointed; and then let them looke in the rubrickes, after confirmation, where they shall finde order taken, that vppon Sundaies and Holydaies, the Curate of euerie Parish, shall diligently and openly in the Church, instruct and examine some of the youth in the parish, in the Catechisme, for the space of halfe an houre, at the least: where I wish them to consider the woordes, (Instruct and Examine) that thereby they may perceiue, that the booke requireth, not only that they should try, whether they can say the bare words without booke: which they are bidden to doe by examination; but also it bindeth them, to teach them, to vnderstande the meaning of the words,

words, as the other word, (Instruct) dooth import.  
 And least they should thinke, that onely the youth  
 are, by them to be catechised, and not the rest, let  
 them mark also, that by the last rule, set downe in  
 the same place, order is taken, that they should ad-  
 mit none, to the holy Communion, vntil he can say  
 the Catechisme; and let them tell mee, how accor-  
 ding to the Law, they can obserue that order, vn-  
 lesse they also trie euery one, by examination, be-  
 fore they admit them: and so they shall perceiue,  
 that by expresse Lawe, vnder great penalty, they  
 are bound to these three things: euery Sunday, and  
 Holyday; diligently and openly to catechise: and  
 that not youth onely, but all the rest also; before e-  
 uer they admitte them to the Lodes Table: in-  
 structing them so, that not onely they may see the  
 woords, but also vnderstand them. For better exe-  
 cution whereof, in the booke of Canons, agreed v-  
 pon since, in the Conuocation, 1571, authorised  
 to bee printed, with her maiesties priuiledge; or-  
 der is verie carefully taken, that the Ministers of  
 euery Church, shall be ready in the Church, by and  
 by, after Noone, euery Sunday and Holyday; where  
 they shall reade, at the least two houres, and teach  
 the Catechisme, instructing al their flocke, of what  
 age & degree soeuer, not only Maides, but also the  
 elder, if need be. And further they are willed there,  
 that they shal signify vnto the people, that it is pro-  
 uided, by the law of the Realme, that none of them  
 may either receiue the holy Communion, or bee  
 married, or vndertake for a childe in baptisme, vn-  
 lesse before they haue learned the principles of re-  
 ligion,

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ligion, and can fittely and aptly annswere, vnto all the parts of the Catechisme. Againe, since, by the high Commissioners, 1576, it was agreed vpon, and determined, their names beeing subscribed vnto the same; that euery Parson, Vicar, and Curate, shall doe his diligence, to instruct his parishioners, as aforesaid, not admitting anie to the Lordes Table, or to bee married, or to bee God-fathers, and God-mothers, for any childe; except they can aunswere, to the little Catechisme with additions, which bee concerning the seuerall duties, of all estates and degrees of men, and the Sacramentes, very good and necessary. Besides all this, I thinke most Bishoppes in their visitations, the Bishoppes of *Lincolne*, I am sure, in my time, haue in their Iniunctions, very earnestly giuen forth Articles, to vrge the Ministers, duetifully to obserue these orders, concerning Catechising. And it is so rare a thing, to find the Minister, that obserueth these Lawes, as hee ought, that they that woulde faine perfourme their duety heerein, are woondered at as Owles in an Iuy tree, and because of the manifold examples, round about them, to the contrary, and yet continuing without any punishment, by authority, they cannot indeede possibly bring it to passe, that these rules may be obserued. And therefore they that bee in authority, must put a stronger hand, to the seeing of these good orders executed, than heretofore they haue done, or else it will neuer bee better in most places, for any thing that I can perceiue. And it is high time, that this bee effectually gone about, or else the very Papistes, who  
haue

haue heretofore been the patrones of darknes, & ignorance, wil in their kind, to our shame, be found farre before vs, hercin: For they haue not onlie in their *Tridentine* Councell, and in the eighth Session thereof, in the decrees of their general Reformation, taken order for the preaching of the woord, in euery Church, all Sundaies & Holydaies; but also that their parish Priests, be all Sundaies and Holydaies, compelled to catechise: and the better to inable them, there is by the authority of that councell, and by the commaundement of Pope *Pius* the 5, a Catechisme published, to instruct their parish Priests, from point to point, how to catechise. The same end no doubt of it, had their great D. *Caniſius*, in setting forth his catechisme, & in enriching it with so large and ample testimonies, of all sorts; and we heare that in diuers places amongst them, great diligence is vsed therein. What a shame were it then for vs, in this great light, to be negligent stil, in laeing the foundation of Christian religiō, in the hartes of the people, by catechising. finding them so vigilant & paineful, in planting their Antichristian errors, & heresies, in the harts of theirs, thereby?

6 Well, it may bee, that whom neither these reasons, taken frō the expresse Law of God nor of mā, can moue; yet they, if they saw what discommodities doe come, of the not performing of this dutie, and what good, of the diligent vse thereof; would happily by the viewe thereof, be moued, to apply theſelues vnto it. Wherefore, to cōclude this point withal, let vs somewhat enter into cōsideratiō hereof. It cannot be denied, but that it is a verie plaine, and

and easie kinde of teaching, and therefore (the naturall dulnes and blindnesse of man, in heauenlie things considered) a meanes, amongst the simple and ignoraunt, most likely, to bring them to knowledge, and to a settlednes in religion. For, how can it be otherwise, seeing, as already wee haue learned, by the definition thereof, that thereby, they are not onely taught, in fit woords to repeat, the truth of the principles: but also by plaine discourse, first to vnderstande the meaning thereof, and after, how to assure themselves, of the truth thereof, by some euident prooffe or proofes, out of the canonical Scripture? This therefore being manifest, whatsoeuer be the commodities that will ensue, of right knowledge, and settlednes in religion, & the discommodities, that wil arise of the contrary: be the commodities, and discommodities, that wil arise out of the due vsing, or not vsing of catechising, which surely we may easily conceiue, must needes be very great, euery way. For, first, for the commodities thereby arising, who seeth not, that it will thereby come to passe, that men shal be better able, to do their seuerall duties, both to God, and man, and that they are thereby directed aright, to take benefit by their Baptisme, by the vse of the Lordes Supper, and all other spiritual exercises. And thereby they learne, how to beleene aright, how to liue aright, how to pray and praise God aright; and also they are enabled, to their farre greater profit, to vnderstand the worde, read and preached, and to apply it more and more to the establishing of themselves, in al truth: that so they may the better be able, to trie the spi-  
rits,

fits, whether they be of God or no, and to continue  
 stedfast, and vnmoueable from the truth, in the  
 euill day. Yea, I dare be bould to say, that amongst  
 all the meanes, that could be vsed, to establish her  
 Maiesty, our gracious soueraign, *Queene Elisabeth*,  
 in her roial seat, in spite of all her Antichristian eni-  
 mies, there can none be deuised, and put in execu-  
 tion, more auailable, to that end, than this. For,  
 wherein, next vnder God, lieth her safety more,  
 than in the harry goodwill of her subiects? And  
 what meanes is there better than this, or compara-  
 ble with it, to bring this to passe? Al men see by ex-  
 perience, that there is no bond so strong to hold me  
 together, as vnity and consent in religion, is: and  
 this diligent catechising is a ready way, to make all  
 her subiectes see, what religion it is, that she patro-  
 nisseth, & defendeth amongst them, against al her  
 enemies, and to make them perceiue the truth,  
 comfort, and benefite vnspeakable, thereof: and  
 the fallhood, discomfort, and harme intolerable, of  
 theirs: and therefore withall to see that they are in-  
 finitely bound, to loue her Maiesty, vnder whose  
 gouernement they inioy it, and are defliured from  
 the other. And what maketh her enemies the Pa-  
 pissetes, so full of their treasons, conspiracies, & deu-  
 ises against her, and her estate, as the persuation they  
 haue; of the ignorance of the people generally  
 amongst vs, for lack of the vse of catechising? For  
 by occasion heereof, they make their account, that  
 very easily they may draw the multitude, to admit  
 againe their religion: whereas if they knew, that  
 there were diligent catechising, in euery parish of  
*England,*

*England*, they would also know, that it would breed in the people such knowledge, and loue of our religion, and mislike of theirs, that they would and coulde haue smal hope, euer to establish their religion againe. And breed dispaire in them once, that euer their religion will bee receiued In *England*, and they no doubt, will occupie themselves about other matters, and let vs alone. And to breede this, what more ordinarie meane is there, than vniuersally and effectually, to provide, by catechising, that the people bee in euerie place, instructed, and settled, in the present religion established? For lacke of the diligent, and effectual vs hereof, let the people continue still, in their ignorance and blindness, and what Lawes soeuer be made, otherwise, to bridle them, the hope they conceiue, that if once they preuaile, their religion shal be intertaind againe, grounded vpon that ignorance of the people, more imboldneth them, both at home and abroad, to proceede in their treachery, than all the penal lawes in the worlde, can discourage them. O, but it is an hard matter, will some say, considering the multitude of parishes in *England*, and the smal number in comparison, that were necessary, of sufficient Ministers, to doe it effectually, euer to bring it to passe. I answered, that seeing it is so good and profitable a thing, how hard soeuer it is, he is neither gods faithfull seruant, nor her Maiesties louing subiect, that will not labour, euen so much the more speedily, & earnestlie, to doe what may bee doone, by all possible & lawefull meanes, to bring it to passe. As by this then  
you

you may take occasion to conceiue, that it wil wel quite for the cost, that it were duly vsed: so of the contrary, questionles, great & manifold be the discomforties, in the meane time, for want of the vse of it. For euen thence, as from the very fountaine proceeds that miserable blindnes and ignoraunce, that is abroad in most places, amongst men of all sorts: so, from that ignorance floweth lacke of loue to God, yea and vndutifulnes to man, and so consequentlie, all kind of sinne and impiety, whatsoever blind and ignorant men fall into. Hence cometh the contempt of the woorde, and of the painfull Ministers thereof, railing vpon the truth, and the professours thereof, prophanation of the Sacraments, vaine & hipocriticall praying vnto God both publikelie and priuatelie; and hereby as by a walle, the edge of all exercises of religion, and Lawes of GOD, and man, is broken, and men grow to bee without all conscience, either in seruing of God, or man: the issue whereof in the ende, must needs, in the iustice of God, pul vpon vs, our Parentes, our wiues, and children, and vpon the whole state, some fearfull punishment: and if speedy and hartty repentance preuent it not, in the ende, in the world to come, euerlasting death and destruction. He that seeth not these things to be most true, hee seeth nothing. And therefore, good brethren of the Ministerie, I exhort you all, and charge you before God, and before the Lord Iesus Christ, who shal iudge the quicke, & the dead, at his appearing, to take these reasons, which I haue vsed, so to hart, that speedily & effectually, you busie your selues  
 euery

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every one in this so holy and necessary a duty, of  
years. You see, and haue heard, that the gifts, which  
God requireth to bee in his ministers; your calling  
and place; your titles, and office; doe bind you vn-  
to it: and that vnlesse you will cast pearles before  
swine, and wilfully prophane the holy Supper of  
the Lorde, to the plague here and condemnation  
else-where, of your people, whome you are bound  
to loue; vnlesse you bee disposed to shewe, that you  
neither care, for the obeying of the holy Lawes of  
God, nor of man, nor for imitating the example of  
Christ, nor of the Apostles, nor of al holy antiquitye  
lastly, vnlesse yee would make it appeare, that you  
neither can be drawne by any comodity, nor fea-  
red by any discomfort, to doe your duty herein;  
vnderstand you vpon most faithfully to perfourme  
it. If not, giuen by viewe of this last reason, you shall  
bewraie your selues, to be such, as neither care for  
the good, nor euil, of your selues, of your Prince, of  
your Parentes, wiues, children, or other friends.  
Wherefore, if there bee any consolation in Christ,  
if any comfort of loue, if any fellowship of the spi-  
rit, if any compassion and mercy, be in you; labor to  
perfourme, and fulfill effectually, this your ioined  
and bounden duty.

That the  
householder  
is bound to  
Catechise.

¶

1

But you wil say, that though you for your parts  
shoulde so doe, yet if that which you deliuer pub-  
likely, bee not watered, and furthered at home, by  
the householders, in their seuerall families, that it will  
be hard, and verie long also, before you shall see a-  
ny great fruite of your labours. Indeepe it is most  
true, and in many places tried by experience, that

let

let the Minister neuer so diligently catechise in the  
 Church, vnlesse there be also a furtherance of his  
 travell, in seuerall families, at home: ere the next as-  
 sembly, all, or, most of the seede, by him sown be-  
 fore, is gone, troden vnder foote, or choaked: And  
 yet certaine it is, that the sight of this breedeth no  
 iust occasion to the Minister, to be negligent in do-  
 ing of his duty, but rather ought to prouoke him, to  
 travell the more diligently, and particularly. How-  
 beit, to remooue the ground and occasion of this  
 objection quite, I wil now proceed to prooue, by  
 more speciall reasons, than as yet I haue doone, that  
 it is the householders duty also, at home, to catechise  
 all them of his family. Wee haue heard, that God  
 would haue every Christian household, able, thus  
 to doe; & that it is Gods pleasure, to haue his giftes  
 vsed, to the best benefit of others: and that their  
 roome and place in their family, bindeth them vn-  
 to it: but yet to presse them further, and so pricke  
 them forward, as much as may be, (because I am  
 sure, all will bee little enough,) to don their duties  
 herein, cheerefully and diligently: let them further,  
 first consider, that all Christians generally, are by  
 expresse commaundement of Almighty god, *1. Thes.*  
*5. 11. & Heb. 3. 13. 14. and Loue. 19. 17.* bound, *one*  
*to exhort another, and one to aduise another, and that*  
*daily, whilst it is called today: lest their hearts bee*  
*hardned, through the deceitfulness of sinne:* whereby  
 they may see, that vnlesse they will exempt them-  
 selues from out of the number of Christians, (which  
 were a shame for the;) or can shew iust reason, why  
 this commaundement given to these Christians, who

Now, and by whom, we have heard, belongs not generally to them, and to all other Christians, (which they can never doe:) they are of necessity bound, to edifie, and to exhort daily their family, least their hearts be hardened, through the deceitfulness of sin. For, if the vse of this private edifying, and exhorting one another daily, besides al the publik exercises of religion, then vsed; (which no doubt were many & excellent) were in the iudgement of the holy ghost, so necessary for the *Thessalonians*: (which were a people, as *S. Paul* testifieth of them, *1. Thes. 1. 3. 4. 5. 6.* that had *effectual faith, diligent love, and patience*, with other excellent properties, of strong Christians, there mentioned) and for the *Hebrues*: (who had so long before beene taught the Catechisme, that at that time, when that Epistle was writte vnto them, they ought to haue been teachers, as we read, they are told, *Hebrues. 5. 12.* and who indeede were such, as had beene tried constant, in great and many tribulations, as it appeareth, *Hebrues 10. 32. 33. 34.*) that vnlesse they vsed it, and that daily, hee feared, least their hearts would be hardened, through the deceitfulness of sinne; much more is it, in his iudgement necessary, in these daies, in such Christians as commonly be now wanting also the vse of such effectual preachers and teachers, as were then, for the same reason, to perforce this duty, in such sort, every one to another. And this being obtained, how can it then but follow, that much more every christian householder, is now bound, to perforce this duty, to them of his family, (to whom hee is bound, by more than common bandes, as both the

Laws of God and of nature, and very reason it selfe, doe teach him) : least their hearts be now hardened, (especially in this great want of publike teaching, in most places) through the deceitfulness of sinnes. For if thou beest bound to doe it, to them, to whom thou art lesse bound; then much more to them, to whom thou art more bound: and if thou oughtest to be so careful; least the hearts of such as be strangers vnto thee, be hardened, through the deceitfulness of sinne, that therefore thou must think thy selfe bound; to edifie and exhort them daily: how much more oughtest thou to think it thy duty, to shewe the like care towards them, of thine owne familie, thy wife, thy children, and thy seruantes? Which beeing graunted, thou then hast confessed, that, notwithstanding the publicke exercises that be, or may bee, it is most likely, that they of thy family wil haue their hearts hardened, through the deceitfulness of sinne: unless thou doest daily edifie and exhort them: and that therefore thou must so doe, which setting thy selfe to doe, how canst thou better perfourme, than by catechising? For all the groundes of edification, and exhortation are therein contained; and that affinity there is betwixt edifying and exhorting, and catechising, that the due perfourmance of the one, is also an accomplishing of the other.

But yet more directly & strictly to bind the household, to perform this duty to all the of his family, such are to vnderstand, that the lord in his word to his people, hath by expresse commandments giuen the so much in charge. For, an household consisting of

the houlholder, and the family: and the family, of wife, children, and seruantes: if it appeare, that the Lorde bindeth the husbande, to teach his wife; both, parentes to teach their children; and masters to instruct their seruantes: then it is cleare, that he would haue the houlholder to catechise his whole family, seeing that is the most plaine, easie, and familiar kind of teaching, that he can vse. In order therefore, hear what the word teacheth, in all these respects. That the husband is bound, to teach and direct his wife, howe to serue God, it is euident, in that that by Gods ordinance, *he is her head, 1. Cor. 11. 3: yea, as christ is the head of the church, Ephes. 5. 23:* For it is a speciall duty and property of the heade, to teach and direct all, whereunto it is head: and therefore Christ, in that he is head of the Church, is the doctour, teacher, and Prophet of the same. In that also hee is expressly commaunded, to loue his wife, as Christ loued the Church, and as hee loueth himselfe, *Ephes. 5. 25. 28:* it appeareth, to be his duty, to teach her, and to seek to settle her, in all truth. For therein, hath Christes loue been shewed, towards his Church. and vnlesse in so doing, we shew that wee loue our wiues, our loue is no true loue: & it being true loue (as it must needs be confessed) that in these places the woord calles for, in vs, both towards our selues, and our wiues, it must then of necessitie followe, that wee neither loue our selues, nor our wiues, as wee should, except we doe this duty ynto them. And therefore, to put the matter out of al doubt, the Apostle Saint Paul, *1. Cor. 12. 3*, hath commaunded the wife, to

inquire

inquire instruction, at his husbands hands at home,  
if she wil learn, and therefore to keep silence, in the  
congregation. For herein, seeing it is out of questi-  
on, that she ought to be desirous to learn, the Apo-  
stle most plainly sheweth, that euerie husband ought  
to bee, both able and willing to teach his wife: for  
otherwise it were in vaine, to send their wiuers for  
instruction vnto them. Now as touching children,  
the Lord most plentifully in his word, giveth com-  
mandement to their parents, to teach and instruct  
them, in the knowledge of his wil, concerning re-  
ligion. For wee reade, *Ezra* 12. 26. 27. that ex-  
pressly he commandeth the parents, amongst the  
children of *Israel*, to teach their children, the use,  
and meaning of the psalme: & *Deut* 4. 9. they are  
commanded, to teach their sons foure things  
which they had seene. But *Deut* 6. 7. they are ge-  
nerally commaunded, concerning all the wordes  
of God, which he had commaunded themselves, to  
rehearse them continually, or *write in their hearts*, that is,  
pitheily to inculcate them, when they rised in their  
house, when they walked by the way, when they  
lay downe, and when they rose vpp: which com-  
maundement is repeated againe. *Deut* 11. 19.  
And therefore the *Psalmist* saith, *Psalm* 78. 3. 4. 5. 6. 7.  
The things which we haue heard and known, and our fa-  
thers haue told vs, we wil not hide from their children; but  
to the generation to come, we will shew the praises of the  
Lord, his power also, and his wonderful works: that he haue  
done for his people *Israel*, which he commanded our fathers,  
to teach their children, that the posterity might know it, &



beene accordingly performed by them, there is  
 lesse neede for their Lordes and maisters, to have  
 it given them in charge, againe. And therefore  
 though there were nothing to bee found, in all  
 the Scripture, particularlie, to teach Lordes and  
 maisters, that is their duties, to teach their ser-  
 vantes, to knowe GOD, and how to serve him,  
 it were the lesse, to bee marvelled at. Vpon  
 this consideration, it maye bee, there is so little  
 mention hereof, as there is: but doublelie, even  
 that which is, is sufficient, to make it evident, that  
 it is the Lordes will and pleasure, that the houshol-  
 der should make them partakers with his children,  
 in the performance of this duty. And therefore is  
 it, as wee haue heard, *Deutron. 6. 7*, the Lord con-  
 stantly not himselfe, when hee had said, *Thou shalt*  
*rehearse them continually, vnto thy children*; but ad-  
 deth, to make it appeare, that hee would haue the  
 rest of the family also to bee made partakers of the  
 same instruction: *and thou shalt talke of them, when*  
*thou sleepest in thine house, and as thou walkest by the*  
*way, and when thou sittest downe, and when thou risest up.*  
 And that the householders care, in matter of religi-  
 on, and seruice of God, stretcheth, by the Lordes  
 ordinaunce, vnto his seruantes, it is cleare, by sun-  
 drie proofs out of the Scripture. For there we read,  
*Abraham*, and his successors in their families,  
 expresselie commanded by GOD, *Genes. 17.*  
*23. 23. 24.*, as well to cause their seruantes, and  
 strangers, that dwelt and sojourned in their hou-  
 ses, as their owne children, to bee circumcised.  
 And *Exod. 12. 3. 4* and so forth, we read also, that the

father of the family, is commanded for himselfe,  
 and his family, to take a Land, and to be a watchman  
 for his family, according to the ordinance of the Lord, for his  
 Pass-over. Where wee finde no more mention of  
 his children, than of his seruants, but generally  
 both comprised in his family. And in the fourth  
 commandement, wee haue heard already, and  
 who can be ignorant, that for the obseruing and  
 keeping thereof, the Lord giveth charge to the  
 householder, as expressly for his maide-seruant,  
 & man-seruant, and straunger also within his gates,  
 as for his sonnes and daughters, *Exod. 20. 10.* Now  
 circumcision & the Pass-over, being Sacraments  
 amongst the *Iewes*, and the keeping of the Sab-  
 bath, being the key of all religion; who is so simple,  
 but in that hee seeth, the householder bound con-  
 cerning these to take care, as wel for his seruants,  
 as for his sonne, he must needs thinke, it is the Lords will &  
 pleasure, to bind the householder, to take care that  
 his seruants know God, & serue him, as well as his  
 sonne. And therefore no doubt, it is, that the house-  
 holder, in respect of that generall care, which hee  
 is bound to haue, of the whole family, is called the  
 father of the family, and his seruantes, in the He-  
 brew phrase, are oftentimes called his children.  
 Thus then we see, if the expresse and plaine will &  
 commandement of the Lord, that it should bee  
 so, be a sufficient argument, to bind householders, to  
 catechise or instruct their families, they are most  
 strongly bound to doe it. And the better yet, to  
 incourage them to take it in hand, & cheerefully to  
 performe it, they may vnderstand, *Gen. 18. 17. 18. 19.*  
 that

that to haue a willing & purposing mind to dole, is  
 a thing greatly acceptable to God. For we read,  
 that God there saith thus vnto Abraham: *Shal I hide  
 from Abraham, that thing which I do, seeing Abraham  
 shal be a great, and mighty nation, and all the nations of  
 the earth shal be blessed in him? For I knowe that hee will  
 commaunde his Sonnes, and his householde after him, that  
 they keepe the way of the Lorde, to the righteousnesse, and  
 iudgement.* In which wordes, the Lorde plainly  
 declareth, that he liked so well of that gate of his  
 alreadye shewing in his seruant Abraham, that hee  
 sheweth that hee will crowne it, with a farther  
 grace; of revealing vnto him, further knowledge  
 of his secrets. And in that it is said by the Lorde,  
*I knowe that hee will commaunde his Sonnes, and his house-*  
*holde;* seeing it is most certaine the Lorde could not  
 be deceiued therein: it must needes bee confessed,  
 that Abraham did so; and that in so dooing, hee  
 did a thing that pleased the Lorde, seeing heere  
 hee commendes him, for the will, hee knewe was  
 in him, to doe it. It was obedience then and  
 dutie, no worke of supererogation; doone in  
 faith, and therefore vpon warrant, from the reue-  
 led will of GOD vnto him; for that is the onely  
 ground of faith, and wee knowe it is written, that  
*it is impossible to please God without faith.* Heb. 11.6.  
*Be that what serueth is not of faith is faith,* Rom. 14.23.  
 Seeing therefore God saide not onely that hee  
 knew, that he would commaunde his Sonnes, but  
 also his householde; it followeth that Gods reue-  
 led will vnto Abraham, was, that hee should also  
 teach and instruct his seruantes, and the rest of his  
 house.

household, as well as his sonnes. And therefore Gen.  
 22. 13. some read, that hee brought forth his 318.  
 instructed men, heron and brought yp in his house  
 referring the worde, not onely to their instruction,  
 in matters of war, whereof there, the speciall men-  
 tion is; but also, to the precepts of religion, where-  
 in hee had catechised them. And indeed the He-  
 brew worde, there ysed, will well beare that sense;  
 for the roote whereof it commeth, doth signifie, to  
 enforce, instruct, teach, & to giue the first princi-  
 ples, without limitation to war, or any thing else.  
 And indeed the Scripture is full of examples, of  
 the diligent performance of this duty, of the hous-  
 holder generally, to all them of his household; by  
 view whereof, in that therein, their doings are no-  
 ted by the holy ghost, to their commendation; all  
 Christian householders may learne, that they are  
 left in record so, of purpose, to drawe them to the  
 imitation thereof. In the beginning, if *Adam* had  
 not catechised *Cain*, and *Abel*, howe should they  
 have known how to sacrifice? *Gen. 4. 1. &c.* The  
 remembrance of this duty caused *Isaac*, as we read,  
*Gen. 22. 1.* to say to his whole household, and to all  
 that were with him; *Put away the strange gods, that are  
 among you, and cleave your selves, and cleave your  
 servants, to the Lord.* *Iesus* was resolved so faithfully and care-  
 fully, to performe this dutie, that hee confidently  
 protesteth, *Mat. 23. 34.* that whatsoever the rest  
 of the *Israhelites* would doe, yet hee and his house  
 would serve the Lord. In argueth that *David*, as  
 great an house as hee had, was yet determined,  
 to diligently to performe this dutie, thus hee pro-  
 miseth

miserably, unto the Lord. *Psalm 101*: that  
 he would walke in the uprightness of his wayes, in the  
 midst of his house: and that he would be careful  
 therein, that no deceitfull person should dwell in his  
 house: and that hee that sold his soule should not remaine  
 in his sight. And to his perpetuall commendation,  
 and to teach all Parents to doe the like, his Sonne  
 Solomon testifieth of him. *Proverbs 4. 3. 4.* howe,  
 when hee was young, hee his Father taught him,  
 a number of most excellent lessons: as by the re-  
 citall of them here begunne, and continued along  
 in many Chapters, it appeareth in deede: and is  
 further witness'd, *1. King. 2. 1. 2. 2. 4.* and so forth. *Cor-  
 nelius*, also, *Acts 10. 2. 7.* may bee an example  
 to all Christian householders, to teach them even  
 for shame, to perforce this dute: for though  
 by birth hee was a Gentile, by vocation, a soldi-  
 er, and a Captaine, and in knowledge of the Mes-  
 sias, but a pouice: yet it is reported of him, not  
 onely that hee was a devout man, and one that  
 feared God, himselfe, but that his whole hous-  
 hold also, his seruantes and soldiers that waited  
 on him, did the like. Which no doubt, came not  
 to passe, (those daies and times considered,) with-  
 out his owne great trauell, in instructing them. For  
 the ordinary instructiō amongst the *Jewes* was the  
*Loe & Corrupt*: & this is reported of him, before he  
 had heard *Peter*. What a shame the is it for Christian  
 householders in these daies & times, wherein they  
 haue heard so much, if they should shew the selues  
 careless hereof? No dout of it, if they do this, *Corne-  
 lius*, that had so weak means, to inable him hereunto,  
 and

and vocation so troublesome, to hinder him from the quiet performance thereof, shal rise vp, at the day of iudgement, to condemne them, hauing had so good meanes to inable them, and their vocation also, being quiet & peaceable. But what, will some saie, at these examples are of men, wee heare nothing all this while, to binde women, to ioine in the performance of the same duty. Yea, but euen they also, if they will haue it appeare, that they are the good seruants of God, must not bee negligent heerein, and therefore in the last of the *Proverbs*, where the Holy Ghost describeth, an honest and vertuous Matrone, amongst diuers properties of hers, to be shewed in her house, it is expressely said, that such an one *opneth her mouth, with wisdom, and the Law of grace is in her tongue*, so that she *ouerseeth the way of her household*. And it appeareth by the title of that Chapter, that *Berthaba*, the mother of *Solomon*, who is there by an other name, called *Lemuel*, did most carefulie instruct him, when he was young, as foloweth, in that Chapter. We reade also, that Queene *Esther* vnderooke for herselfe, and her Maides, that she and they would fast and pray, as shee had aduertised *Mordechai*, with the rest of the *Jews*, to doe. It appeareth that *Tamar*, euen of a childe, was brought vp in the knowledge of the Scriptures, by the care, and industrie of his graund-mother *Lea*, and mother *Rahel*, 2. Timoth. 1. 5, and 2. 15. And no doubt of it, that noble Ladie, to whō Saint *Iohn* writeth his second Epistle, had beene careful in this dutie, and therefore God blessed her, with godlie children, wherein *Iohn* (as he testifieth

vnto her, to encourage her to go on) greatlie reioiced; *2. Iohn. 4.* So that thus wee see, that Christian householders, both men, and weomen, haue notable examples, in the Scripture, for them to followe, in this behalfe.

4 And this they cannot be ignorant of, that seeing it is so good and ordinarie a mean, sanctified by the lords ordinance; in vsing of it, not only they shal discharge the duty of a good cōscience, to their cōfort, howsoever things fall out; but also by all likelihood, great will be the benefits, that thereby will arise both to themselves & their families. For, to themselves it will bee a means, not onlie to cause them, more carefully to learne to know the will of God, but also to receiue & keepe those lessons, which they haue learned, the better in memorie, when they haue whetted them vpon their families: It wil be a means also, to prouoke God, to blesse and encrease those graces, that are in them already, as we haue seene in Gods dealing towards *Abraham*, & also to performe his promise and couenant, made to such, and their seede, as it appeareth, *Gen. 18. 19.* where it is thus added, *that the Lord made bring vpon Abraham, that which he hath spoken vnto him.* Further it will cause them to be well thought of, & spoken of, of the godly; and by all likelihoode, it will be a means, to their great comfort, to breede, not only for the present time, great obedience, and dutifullnesse, in all the degrees of their families, vnto God first, & after vnto themselves, to the preventing of a 1000, of household griefes, & troubles that vsually arise, for the lacke thereof: but also after, whe they

of their families, shal go abroade, to growe into families of their own; great wifdome, & godlinesse, to the honor of them that brought them vt. And as the seuerall persons in the family, if they be gracious, great doubtlesse are the comodities hereby arising to them. For by this meanes, the publike Ministry is made the more profitable vnto them, in that the seede thereby sowne, in their hearts, is watered; and so they euerie one occasioned, to know, howe to beleeue in God; to their saluation, and howe to serue men; in a good conscience, to their commendation, that when they grow to bee householders themselves, they may be able to performe this so necessary a duty, to their families. And of the other side, innumerable bee the euils, that directly come from the neglecting of this dutie. For this is the mother of that grosse and vniuersal ignorance, that overfloweth Christendome, which is a most fruitfull mother, to bring forth all errors and heresies, in religion, and all kinde of sinnes and enormities, in life and conuersation. The neglecting of this, at home in priuate houses, causeth the lessons taught, on the day of the assembly, to bee forgotten of master, and man, husband, and wife, father, and child, before the next day, and so it is the verie house of Sathan, to make them fruitlesse. Hence come, all the domesticall brauls, contentions, mutterings, disobediences, and whatsoeuer is, either wearisome to the householder, or grievous to any of his family. And cruelly for the householder, to performe all other duties, of clothing, feeding, and paying of wages, to those of his family, &c.

so neglect this; what doth he more than the Turkes  
 and heathen people haue done; and doe; as well  
 as hee? Yea, in what thing, can anie man, more  
 plainelie shew himselfe to bee an atheist; than in  
 not doing of this? For therent it is too too apparant,  
 that he seemeth to thinke, that hee need to take no  
 further care, than for the bodies of those that be  
 his. & that no further neither, than for the thinges  
 of this life: which care, euerie reasonable and na-  
 turall man, hath, ouer his brute beast. Wherefore  
 to conclude this point, you haue heard, that god  
 requireth, that euerie Christian housholder be able  
 to performe this duty; that his especial charge in  
 his family, bindeth him, to procure in his household,  
 what good hee is able; that hee is bound to edifie  
 and exhort others generallie; and therefore much  
 more them, vnto whom hee is especially bound:  
 yea, you haue heard, that God expressly comandeth  
 it; and that the commanded practise of the godlie  
 householders, both men, and women haue taught  
 it; and lastlie, that the manifold good, it would  
 bring, and euill that the neglect of it doth cause  
 to flowe, euerie where amongst vs, so stricly  
 bindeth vnto it, that, vnles me be desperately bent,  
 to shewe themselues no better, than Turkes and  
 Heathen people; yea, than verie atheists: I stand  
 doth them vpon, especiallie being vrged by so  
 manie, & so forcible arguments; first to labor most  
 speedily, to bee able to doe it, and then, to doe it  
 indeed, from time to time, most diligently. I exhort  
 you therefore, christian householders, whosoever you  
 be, as you would haue it to be thought, that you are  
 periwaded,

perſuaded, your wiues, your children, your ſeruants,  
haue ſoules, and that therefore, a further care is to  
be taken for them, than for neceſſaries, concerning  
this life; that you would no longer be negligent, in  
perſourning this duty to them. Remember, it is  
better, your wiues, your children, and ſeruants, had  
neuer bin borne, howſoeuer they haue health, and  
wealch, in this world, than that they ſhould die ig-  
norant of God, and his waies. For, not in vaine ſaid  
*Ier. 9. 23. 24. Let not the wiſe man glory in his wiſedome,*  
*nor the ſtrong man in his ſtrength, nor the rich man in his*  
*riches; but let him that glorieth, glorie in this, that he vnder-*  
*ſtandeth and knoweth me, ſaith the Lord.* This know-  
ledge of God is it, (dearly beloved) that is only left  
vs, to glory and reioice in: and it is a thing woorthy  
to bee reioiced in, for Chriſt hath taught vs, *Ioh. 17.*  
*3, that this is life eternall, to knowe God aright, and*  
*whom he hath ſent, Ieſus Chriſt.* Think not, that this is  
a thing eaſily comde by, & that therefore, you need  
not vie theſe meanes. God, I am ſure, you wil con-  
feſſe, knewe better what was in man, than you, and  
for ſhame you maie not thinke, that he commands  
any vnneceſſary and vnprofitable thing; and yet  
you haue heard, by his word, he moſt earneſtly cal-  
leth for, the perſourmaunce of this duty at your  
handes, beſides al other meanes, that bee requireth  
to be vsed, by his miniſters, publicly, and others  
whomſoeuer: and therefore you may aſſure your  
ſelues, that he ſaw it was ſo hard a matter, and man  
ſo dull in learning it, that this meanes, concurring  
with al the reſt, woulde bee little enough, to bring  
men to ſufficient knowledge of him. This argu-  
ment

ment pfecth the sorer, where the publike meanes  
 is wanting, as it is in most places amongst vs: but  
 where it is not wating, it hath force enough too: for  
 by experience we see, that euē there, if this be not  
 vsed, you shal find in most families, lamentable ig-  
 norance, in the first principles: & that they are hard-  
 ly brought to the knowledge, that is needfull for  
 them, the publike exercises notwithstanding. And  
 what reason is there, why we should think, that the  
 knowlege needfull for a Christiā, is so easy to come  
 by, seeing it is a thing, so precious, and in the end so  
 gainfull? For, we see, that humane arts and sciences,  
 the fruit wherof, stretcheth, but only to this life, are  
 very hardly, euen in many years, with great pains,  
 attained vnto. Wherefore, vnlesse wee thinke our  
 selues wiser than God, & that it is not needfull, that  
 he so earnestly calleth for at our hands, without any  
 more ado, let vs obey him, in al dutiful performing  
 of this duty, of catechising our families. Thus, ha-  
 uing made it manifest, that both Ministers publike-  
 ly, & householders priuatly ought of necessity to ca-  
 techise their whole parishes & families; thereupon,  
 it most strongly followeth, that it is the bounden  
 duty, both of all parishioners and also of al degrees  
 in the family, most willingly, vntil they be through-  
 ly catechised, to embrace and seeke after, the vse  
 thereof. For, euery child may conceiue, that if they  
 be bound, thus to teach, those, of whom they haue  
 charge; then they of whom their charge consisteth,  
 are bound to heare them, and by their instruction,  
 to learne the things, which the other are bound to  
 teach. Yet, because by experience, it is found true,  
 E that

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 Parishio-  
 ners, and al  
 degrees in  
 families, are  
 bound to  
 submit the-  
 selues to  
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that hardly in many places, either Minister can bring his parish, or housholder his family, to yeeld hereunto, as they ought: it shal not be amisse, to vrge both, with some specciall reasons, to doe their duety herein.

And first  
thas parish-  
ners are  
bound so  
to doe.

1 First therefore, to begin with parishioners: Let them call to remembrance, that the same god, who hath said, *the Priests lips should preserve knowledge*, hath said also, that it is the peoples duty to seeke the law at his mouth, Malac. 2. 7. They must also vnderstand, that *Prouer. 2. 1. vnto 10:* they are taught, that if they would receiue the word of God, and hide his commaundementes within them, if they would vnderstand the feare of the Lorde, and finde the knowledge of God, and so vnderstand righteousnesse, iudgement, equity and euery good path; that then they must cause their eares to harken to wisdom, incline their hearts to vnderstanding, call after knowledge, and cry for vnderstanding: yea, that they must seeke her as siluer, and search for her, as for treasures. Further, they are to hear, what is saide vnto them, in this respect, *Pro. 8. 33. 34:* *Heare instruction, and be yee wise: and refuse it not: blessed is the man, &c.* which commaundement cannot be performed, and therefore the thing promised not hoped for, vnlesse amongst other gates and doores, whereby necessary wisdom to saluation, entereth into the hart of man, or man into it: this be waited at, or attended vpon, it being, as it is, one of the first.

2 Now, because this is much, & great attendance and diligence, that the holy Ghost in these places, requireth, at the hands of al gods people in respect of their teachers, & their instruction: they are tolde,

*Pro.*

*Proud. 3. 13. 14. 15: that the man is blessed, which findeth wisdom, and getteth vnderstanding: because the merchandise thereof, is better, than the merchandise of siluer, and the gain thereof better than gold: it is more precious than pearles, and al things that thou canst desire. And to adde further credit hereunto, Christ our Sauour, calling wisdom, necessary for a Christian, by this name, the kingdom of heauen: hath compared it, Mat. 13. 44. to a treasure, hid in the field, which when a man hath found, for ioy thereof, departeth and hideth it, & selleth all that he hath, and buieth that field. Whereupon Paul is boulded, Ephes. 3. 8, and Colos. 1. 27: to auouch; that in the mysterie of our redemption, there lieth vnsearchable and glorious riches. By which similitudes, or parables, each parishioner may perceiue, that euen as speedily and earnestly, as he would be glad to vse the counsell, and help, of those, that would offer vnto him, to discouer vnto him, and to bring him to the lawfull possession, of treasure, pearles, and infinite richest so speedily, gladly, and diligently, he is, to vse the trauel of his Minister or Pastor: who by catechising laboureth, to induct him into the possession, of the knowledge of God, and his will. And least Parishioners should thinke, that herein, I require more at their handes than needes, in that I conclude, that they are thus willingly and attentiuely to listen vnto their Minister, being but a mortall man, to get these riches, by his trauell: lette them remember, that Malachie 2. 7, the reason, why the people are bound, to seek the Law at the Priests lips, is, as it is there added, because he is the messenger of the Lorde of hosts. And if this reason will not serue, let the answer*

mee to this: woulde they willingly come to heare  
 Christ, if he were here, in his owne person, & would  
 offer to catechise them? For shame, they will say  
 they woulde. Marke then, what *Paul* saith vnto  
 them, 2. *( Corint. 5. 20. )* to allure them to hear him, and  
 his other faithfull fellowe ministers: *Now then*, saith  
 he, *we are embassadors for Christ*: yea, mark, what christ  
 generally hath taught, speaking of his ministers: *He  
 that receiueth you, receiueth mee, and he that receiueth  
 me, receiueth him that sent me*, *Mat. 10. 40.* Again, *Luk,*  
*10. 16:* *He that heareth you, heareth me, and he that de-*  
*spiseth you, despiseth me, and he that despiseth me, despi-*  
*seth him that sent me.* Letting therefore all such ex-  
 ceptions against the persons. alone, let them harken  
 what *Saint Iames* hath said vnto them, *Lay apart all*  
*filthinesse,* ( saith hee ) *and all superfluitie of malitious-*  
*nesse, and receiue the woorde with meekenesse.* Yea, to  
 urge them to desire, euen this kind of instruction,  
 by the woorde, which consisteth in teaching them  
 the first principles thereof, as I haue saide, and that  
 in as earnest a manner, as I haue yet required at  
 their handes: *Saint Peter*, 1. *Peter. 2. 2. 3,* saith vnto  
 them; *As new borne babes, desire the sincere milke of the*  
*woorde, that yee maie grow thereby, if so be yee haue tasted*  
*howe bountifull the Lorde is.* For herein, first they hear,  
 that they are commaunded to desire, not onely the  
 holesome strong meate, prouided for them in the  
 woorde, but euen the verie milke thereof: second-  
 lie, that hee woulde haue them, to bee as speedie,  
 and as earnest, in seeking after the milke of the  
 woorde, as children, by nature are, for milke, at  
 the handes of their nurces, that thereby they maie  
 grow

growe and battie in the house of GOD: and all this, by the last claute, they maie perceiue, hee requires to bee effectually perfourmed by them: if so bee they haue but so much as tasted, how bountifull the Lorde is. Whereby it is easilie perceiued, that hee concludeth, that they that will not doe thus, haue not yet, so much as tasted, howe bountifull the Lorde is; and consequentlie therefore, that they are as yet mere straungers from his bountie, and mercie, and so vnder their sinnes, and the burden of them. Vnlesse therefore, men bee disposed, to bewray themselues, to bee yet in this miserable state, and condition, they must as thirsty children for the dug, seek after catechising; and when it is offered them, most willingly draw out thence, vnto their vse, as much sincere milke, of the word, as they can.

3 Besides these reasons, drawn from the expresse Lawe, and word of God; it may euidently appeare, vnto al parishioners, that by the lawfull and laudable lawe of this realm, they are bound euery one, to submit themselues to publike catechising and examination, in the principles of religiō; if they wil but voutsafe to call to minde, what I haue before alleaged, out of the communion book, the booke of canons, and determination of the hy commissioners; or at their leasure, further to peruse them. For therein, first, for the youth, (in the place before cited, in the cōmunion book, in the rubricks after confirmation) they shal find expresse commandement giue, that fathers and mothers, masters and dames, shall cause their children, seruants, & apprentices, to at-

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send in the Church vpon publike catechising, vntill they be thoroughly catechised. And in the next rule following, in the same place, they shall finde order taken, that none of the parish be admitted to the communion, before he can say the catechisme: to shew, that seeing the law bindeth all to communicate, that be of yeares of discretion, that it would haue al, both young & old, catechised before they be admitted thereunto. Which to be the meaning of the book, both the Canons, & the hie Commissioners determination, spoken of before, shew, in that they bind the aged sort, as expressly as the younger, to be catechised. They therefore, that do wilfully breake these orders, & will not submit themselves to this order of catechising, vntill (as the book speaketh in another place) they be able aptly to answer to euery part of the catechisme, are flatly within the compas of the penalty of the statute, which is very seuer, as they may see, by the perusing thereof. There are few, but they wil yeeld, that the youth should be catechised; and yet in causing their youth to come to it, as they should, they are found in most places very negligēt, & vntoward: but that the aged also should, they wil hardly grant. Indeed, if it were as it ought to bee, that is, that they that are married, were al before, thoroughly catechised, that is, acquainted with, & settled in the principles of christia religion, & that also by former examination, known to the minister, it were something that they say. But seing it is not so, yea rather, oftentimes falleth out, that such are more ignorant, than children; great reason there is, that they rather than younger

yonger persons are to bee thus dealt withall. For, a  
 beastly shame it is, for old persons, that should bee  
 teachers of others, to be more ignorant, than their  
 children, & seruants, who they should teach. I said  
 before, that married folke should all bee before well  
 catechised: which is not only true by the law of god  
 as I haue prooued, in that they are bound to be ca-  
 techisers of their families, but also by the very law  
 of this our Church. For, I find, not only, as I haue  
 said, that none should be admitted to the commu-  
 nion, but such as can say the catechisme: but also in  
 the booke, in the tract of mariage, an order; that the  
 new married couple, shall receiue the communion,  
 the day of their mariage: wherefore it foloweth, that  
 the book would haue none to marry, before they be  
 catechised, and haue so profited thereby, that they  
 can say it, & answer to it. So that thus we haue found,  
 both by the Lawe of God, and man, parishioners  
 vniuersally to be bound, to come diligently to pub-  
 like catechising, & carefully to seek to profit by it.

1 Now this being obtained, & by so forcible rea-  
 son concluded, whereunto men and weomen, old  
 and yong, are most loth and vnwilling to yeelde;  
 it is withall woon, I hope, (that they maie bee the  
 better able, to aunswere somewhat like, in the pub-  
 like assembly) that they will yeelde, that it is their  
 duties, to bee willing to be catechised, at home, by  
 them, & amongst them, whom they dare be more  
 bold and familiar withal. And indeed, considering  
 that Saint Peter hath giuen a general commaunde-  
 ment to all Christians, to sanctifie the Lord god in their  
 hearts, & to bee readie alwaies to giue an answer to euery

*Al degrees  
 in families  
 are bound, to  
 submit them-  
 selves, vnto  
 catechising.*

one, &c. 1. Pet. 3. 15. 16: seeing also by this, that I haue written, they may see, that the Minister, before he admit them to the communion, is bound to aske them diuers questions cōcerning their hope; great cause there is doubtlesse, euen as they haue care to obey this rule of the Apostle, and as they would be loth, to be shut from so heauenly a banquet, as the Lordes supper is, to moue al degrees in the family, not only most willingly and thankfully, to accept of Catechising, by the housholder offered vnto them, but most instantly to craue it at his hands. That the wife is bound so to doe, at her husbands hands, Saint Paul 1. Cor. 14. 35, hath taught her, saying; *Let her aske of her husband at home*. And that it becommeth children so to doe, it appeareth, *Exod. 12. 26. 27*; for there the Lord saith thus vnto his people: *When your children aske you, what seruice is this that yee keepe, yee shall say it is the sacrifice of the Lordes Passe-ouer*. It appeareth also, *Deutr. 6. 20. 21*. &c: where the Lorde saith, *When thy sonne shall aske thee, what meane these testimonies, ordinances & Lawes, which the Lord hath commaunded you, then you shall say, &c*. Yea, *Deut. 32. 7*, they are flatly commaunded to doe it, in these words: *Aske thy father, & he will shew thee, & the elders, & they will tell thee*. And that seruantes may, and ought, not onely to heare their masters when it pleaseth them, to teach them; but also if they doubt of any thing, or do not well vnderstand their masters meaning, to bee so bould, as to enquire of him further, how to vnderstand it; it may evidently appeare, by the example of Christes Disciples, and seruantes, in sundrie places

tes, as *Mar. 4. 10*: where they, hauing before heard him, aske him of the meaning of the parable of the sower, when they had him alone. And *Luk. 11. 1*: where, one of them came vnto him, and said, *Master, teach vs to pray*, as *Iohn* also taught his disciples: whereupon hee taught them, as it there appeareth, the Lordes praier.

2 Which praier wee neuer say, but wee desire therein that Gods kingdome may come: wherein, if we speake not without vnderstanding, our meaning is: let thy Spirite, O Lorde, banish out of my darke heart, all ignorance and error, that the light of the glorious gospel of thy deer Son, may brightly shine there. Nowe for wiues, children, and seruants, or any other, daily to make this praier, & yet to sleepe, and lie drowned still in ignorance, of the first principles of Christian religion, is a plaine dallying with the Lorde, and a mocking of him who will not take it at our hands, *Gal. 6. 7. 8.*

3 There is none of those in our families, but if meate, drinke, cloathing, or their due hire, bee any whit deteined from them, they wil thinke theselues mis-used, & complain of it: how much more would they, if there were in them anie care of their soules, or of the life to come, whine, when they are defrauded of this most necessarie portion, appointed by the Lord, to be by their housholder, bestowed vpon them? If the housholder be bountifull, and liberall, in allowing them their worldly necessities, they wil take it at his handes, and thanke him too; what an argument is it then, of a prophane minde, especially, seeing Christ hath commanded, to *seeke*  
first

*first the kingdome of heauen, and the righteousness thereof,*  
 Mat. 6. 33; for al degrees in families, to be so slowe,  
 as commonly they are, in seeking after this heauen-  
 ly foode, for their soules? There is none so simple,  
 but if he put his sonne to be a prentise, if his maister  
 within his years, teach him not his occupation, he  
 wil and may iustly, think his child misused, and the  
 child it selfe also, of a desire, to attain, to some com-  
 petent perfection in his trade, against his terme be-  
 ended, will be careful, to mark and learne what hee  
 can, of his maister. What a woonderfull blockish-  
 nesse, then, dooth it argue in them, that care not  
 howe litle paines, Christian housholders, and ma-  
 sters take either with themselues, or others, to teach  
 them the preceptes and lessons, that belong to a  
 christian, which of al callings vnder heauen, is both  
 the most honourable, and in the end, the most pro-  
 fitable? I beseech you therefore, christian brethren,  
 and sisters, by the mercies of God, and as you ten-  
 der your owne saluation; as you would bee loth to  
 erre, in your harts, to prouoke the Lord to swear in  
 his wrath, that you shall not enter into his rest; as  
 you would be ashamed to be woorse than the Oxe,  
 and the Asse, which knowe their master, and their  
 crib; or to bee found like horses and mules, which  
 haue no vnderstanding: so hereafter both publicly  
 and priuately, at home and in the church, bee most  
 willing to be catechised, & apply your wits to learn  
 and to vnderstande the principles of Religion, and  
 to be settled therein, that ye may be grounded, and  
 rooted in the faith, & not ready to be made a pray,  
 through your ignorance, to your destruction, to Sa-  
 than

than and his chaplins. You see, Gods Lawe, and mans Lawe requireth this at your handes: and you must needs also perceiue, that your own commodity, which you may reap by so doing, & the miserable incōueniences that ye fall into daily, & ly in, for lack of so doing, doe craue as much of you. Except therefore you be at a point, to proclaime vnto the world, that ye neither feare God, nor man, nor loue your owne selues; it stands you vpon, most carefully, to turne your former negligence herein, into diligence, your slacknes in comming, into speedines, and your vntowardnes, whatsoeuer it hath beene, into al good towardnesse.

But that I may proceede in this exhortation, effectually, and preuaile both with the catechisers, & them that are to be catechised, as I desire; certaine obiections, which though they be but trifling, yet much hinder, both the one sort, and the other, are to bee answered, and so as stones lying in the way, to be remooued. In the confutation whereof, I will followe the like order, that I haue doone, in the confirmation of each mans seuerall duety heerein. First therefore let vs marke, what is generally objected against the vse of catechising. And particularly, what staieth the catechisers, first: and after, the catechised, from dooing their duety heerein. Against it generally, I find of any moment, onely two obiections, which they that are vnwilling, to doe their duties therein, doe pretend, to excuse their idlenesse withall, and their negligence. For, either they say it is but a newe deuise inuented and begunne of a few curious heads, or else, that there is

*The confutation.*

*General obiections against the vse of catechising, answered.*

no

no necessity, or need thereof. Wherein they shewe, partly their ignorance, & partly their malice. For, that it is no newe deuise, but a most auncient kind of teaching, most manifestly they may perceiue, by those testimonies & examples, both out of the old testament, & new, and also out of the auncient fathers, and counsels, by me before alleaged, to induce both Minister and householder to vse it; seeing that thereby they may perceiue, that in so doing, they shal but goe the way, troden before them, by all holy and sound antiquity.

2 And as for the necessarie vse thereof, it sufficiently appeareth, in that, God, who commands no vnecessary, and superfluous thing, as I haue shewed, hath expressely commaunded it; & by so inuincible arguments, as you haue heard, exacted it, both at the hands of the Minister, and householder. And catechising, being as it is, the most plaine and easie kind of teaching, the first and necessarie principles of Christian religion, it cannot bee, but that the vse thereof, is most necessary. For, who can come to anie perfection, in anie science, without a beginning? How is it possible to build to anie purpose, without a foundation? And who euer came to bee a man, but, before he came to strong meate, it was most necessarie for him, to be fed with milk, or foode fit for a child? By all experience also wee see, euen in humane artes and sciences, that he that would attaine, to anie perfection in them, must first of necessity, learne the first and necessary rudiments, and principles thereunto belonging. Howe can wee then thinke, that the precepts and principles

ples of Christianity, being so many, & so vnsearchable, to the naturall wisdom of man, as they bee, but that it is a most necessary thing, for all that meane to be Christians, to be catechised? For wee will not account him a lawier, that knoweth not the rules of law; nor him a Physition, that hath not learned the principles thereof; no, nor him an husband man, nor anie man his craftes master, vnlesse hee know the rules and preceptes, belonging to his profession. Muchlesse may wee account him a Christian indeede, whatsoeuer hee be in name, that hath not yet learned the Catechisme, that is, the first principles of Christian religion. For, how can anie man be a good seruant to his master, that holdeth that opinion, that it is not necessarie for him, to learne to know his masters will? Neither can he euer bee a good seruant of God, that holdeth it not necessarie for him, to bee catechised, that is, most familiarlie and plainelie made acquainted with the will of God. Wherefore these obiections, wee see, are grounded vpon flat vnruthes. Therefore, whensoever they be vsed, they fauour, either of grosse ignorance, or else they proceede, from wilful malice.

Now yet, manie that should catechise, both of the ministry and of Christian housholders, think, that there are manie reasons, why they should not bee tied, as I haue taught, to catechise. Lette vs heare therefore, what they can say. O, saie some of the ministry, and most housholders, it is a thing too hard for vs to doe, wee are not able so to catechise. Howsoever they say thus, or no, certaine it is, that they think so, and their owne consciences

tel

*Obiections  
alleged by  
catechisers,  
answered.*

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*1*

tel them, that they think but as it is. But yet this will not, nor maie not excuse them: for there is neither of them both, but they haue been taught, that the Lord requireth at their hands, that they should be fully able, euery one of them to do it. In thus saying therefore, they do but vomit out their own shame, the Minister especiallie, in whom God requireth, as wee haue heard, farre greater knoweledge and abilitie, than the performance of this dutie requireth. And therefore, first, to begin with him, he may assure himselfe, if it bee so with him as he saith; that the Lord hath spoken to him, as wee read *Hos. 4. 6.*

*D. Sandes*

*Archbishop*

*of Yorke ser.*

*7. pag. 305.*

*The same,*

*Ann. 8. pag.*

*32. 133.*

*My people are destroyed for lack of knowlege: Because thou hast refused knowlege, I will also refuse thee, that thou shalt be no priest to me: & seing thou hast forgottē the law of thy god, I will also forget thy children: & that, the Lord wil require at his hand, the blood of the people, Ezc. 33. 8, that perish through famine of instruction, Amos. 8. 13.*

And let him tel me, what he thinketh of that nurse that wil vndertake, to nurce a mans childe, & take her full wages for the same, & yet let the child vnder her hand, starue and perish, for want of tending, & sucking, though she say, and say truly, that she could not doe her dutie vnto it. I am sure, if the child were his own, hee would iudge her both a murderer of his child, and also a theefe. A murderer of it, in staruing of it, for wāt of food: & a very theef, in that notwithstanding, she took her ful wages: & therefore woorthie to bee burnt at a stake, for the example of all such. Especially he might iustly thus think, if hee spying the daunger of his child before, complained thereof, and yet she would not by any

means

meanes suffer him, to take it from her, and put it to a better. And surely even this (and by so much worse, by how much a multitude of Gods children, is to bee preferred before one, and the perishing of them, eternally, is more than the dying of one infant, the first death only) is the state and condition of al such, as supply the roome of pastours, and feeders of Gods people; and yet in truth, are not able, so much as to catechise them. For God foreseeing the daunger of his children; vnder them, hath most grieuouſlie complained, and requested that they might bee taken from them, and put to more honest and able nurses: and yet they like dogs in the maunger, that will neither feede themselues, nor suffer others that woulde, and coulde, will needes keepe them still, vntill they perish vnder them. O, deare brethren, when the feareful daie of account shall come, what an heauie reckoning shall these men haue, that wil-ſullie continue still, in this state, for the murthering spirituall, of so manie soules, as by their default, haue perished, for want of instruction? And for the spirituall stealing of so great wages and reuenues, for dooing so shamefull a deede? Some say, it were pittie, that such men should be put from the office of nurcing Gods children: but sure I am, it is farre greater pittie, that they shoulde bee suffered, to runne on thus heade-longlie, to carrie with them such multitudes, as they doe, downe to the pitte of hel. And they shew themselues indeede pittilesse men, void of all true Christian pittie, that haue power and authority, to take Gods children from such dry nurses,

and

*The same,  
sermon the  
13. pag. 214.  
&c. and ser-  
mon. 2. pag.  
35.*

*The same  
sermon. pag.  
35.*

*The same,  
sermon. 2.  
pag. 31. and  
35.*

28  
 and yet goe not about it. If there were once a diligent and a carefull catechising of all Ministers in this land, by examining them, throughout the principles of religion (I speake it with a bleeding and sorrowfull hart in the meane time, for Gods poore people vnder them) there would be found too too great a number, that indeede are more meet to be catechised, themselves, than to be set to catechise others. God of his mercie grant, that by some good meane, and that speedily, they maie either bee reformed, and made able to doe this duetie, or else that they maie bee weeded out: which is my answer to them, for this obiection. And now to come to the housholders, that doe ioyne with those former sort of men, in pretending this reason, I say also, it is the more shame for them, that they haue taken wiues, & become housholders, before they had got ability to doe it. For as the former shoulde not take vpon them, to bee pastours, without abilitie to doe this duetie, at the least; so neither should they haue become housholders, without the same. For they haue hearde, that the woorde ought to dwell in al, plentifully, and that all are bound to edifie and exhort one another, especially therefore them of their families, in all wisdome: and therefore the more vnable they find themselves, to doe this duety, the more earnestly and speedily they are to seeke to be able, that then they maie doe it. For it hauing been proued, as they haue heard, that it is necessary for the to do it, and that they highlie sin against themselves & their families, if they do it not, the hardnes of dooing it, must not cause them to giue it ouer, but

but rather it must be as a spur in their sides, to cause  
 the to labor the more earnestly, that they may grow  
 able, & that speedily. For let the be iudges the selues,  
 is it a good reason thinke they, because it is harde  
 to keepe Gods comandements, that therefore men  
 should not go about it? That it is hard for a man, in  
 this naughey world, to keep that which is his own,  
 from the theefe and oppressor, that therefore men  
 are not to strue to doe it? Who is there amongst  
 them, that vnderstanding, that by his fathers last wil  
 and testament, there were great lands and legacies  
 giuen him, that for the hardnes of the phrase of the  
 speach, vsed in the wil, would giue ouer his claime,  
 to the things bequeathed? This is therefore in fewe  
 woords an answer to this obiection: hardnesse, or  
 difficulty in perfourmaunce, neuer dischargeth any  
 of a necessary duty.

2 O, but it is tedious, and wearisome, so be stil vi-  
 ging, and teaching the first rudiments; & that after  
 to plain a maner. Yes, but it is necessarie and profit-  
 able; you haue heard: and that must make vs wil-  
 ling, to deuour the tediousnes thereof. The plough-  
 mans course we see, is wearisome, and yet hope and  
 loue of an haruest, maketh him willingly, to awaie  
 with the toil: how much more ought the hope and  
 loue of a spiritual haruest, so make both the minister  
 in the church, and the housholder at home, to abide  
 cheerefully this paine, and to swallow vp sweetely  
 all the tediousnes thereof.

3 Yes, but some ministers & householders also, if in  
 their owne conceits they be great ones, think, that  
 it is too base a kind of teaching, for me of their learn-  
 ing.

ning, & too seruile a worke, for me of their counte-  
 nance. For answer hereunto, I would haue the tel me:  
 is any of the a learnede, & profounder, or a minister  
 of greater calling, than *S. Paul*? And yet, as we haue  
 heard, *1. Cor. 3. 1. 2. 3.* he disdained not, to stoupe thus  
 low. And who knoweth not, what famous men, for  
 learning, both *Origen*, and *Aug.* were? And yet they  
 thought not much, painefully to catechise the rude  
 and ignorant, as wee haue before heard. And as for  
 householders, how great soeuer they bee; are they  
 greater than our Father *Abrahā*, than *Iosua*, than *Dauid*?  
 And yet wee haue heard, that they refused not, nor  
 thought it any discredit, or disgrace to the, to labor  
 themselves in this work. And indeed, it argueth too  
 little loue to gods people, & too much selfe-loue &  
 liking of our selues, if we think our selues too good,  
 to stoupe thus lowe, at Gods commaundement, for  
 the discharge of our duties, and good of his people.  
 Sometime, want of leasure, and time, is preten-  
 ded; but seeing the Minister is to attend, vpon the  
 feeding of his flock, and the householder may, if he  
 list, finde time and leasure enough, both for himself  
 and his people; this is but a vaine reason. If the Mi-  
 nister cannot tend it, on Sabbath-daies and Holy-  
 daies, for minding his sport & pastime, then he is to  
 be confuted with a whip, rather than with wordes:  
 for it is too shamefull a thing, to pre fer those things  
 before so necessarie a dutie. If hee saie, hee cannot  
 tend it for worldelie businesse, and riding from Be-  
 nefice to Benefice; why then doth hee intangle  
 himselfe, & so ouer-charge himselfe? This is his du-  
 ty to doe: if these things therefore hinder him, from  
 doing

doing his dutie, he is bound to cut them off, if they were as deere vnto him, as his right eie; *Matth. 5. 29.* If hee saie hee cannot tend it, for preachinge I aunswere, hee maie finde well enough time, for both: otherwise, let him assure himselfe, that this well done, is as needfull and necessarie, for one sort of his people, as the other is, for the other: and that the other without this, ioyning withall, is to small purpose. And concerning the housholder, that pretends this idle reason: I saie, if hee haue no leisure, to doe this dutie to his familie; it is pittie his family should haue so much leisure, as to doe their duties to him. And hee must remember that *Saint Paul*, hauing taught the seruants, to yeelde their duty vnto their masters, addeth, immediatlie: *And ye masters doe the same vnto your seruants, because there is no respect of persons with God, Eph. 6. 9.* teaching them thereby, that if they will looke, that dutie be done to them, then it is their duties againe, to doe theirs: which as I haue shewed, they doe not, vnlesse they doe this. And truly, because they will not find leasure, to do this: in the iust iudgement of god, it cometh to passe, that in so many families there be found, so many wicked wiues, vngracious children, & stubburn seruants. And it sauers of too too much couetousnes, & extreme greedines in an housholder, not to spare time for himselfe, & his family, fro their worldly busines, to attend this so necessary, & heauily a busines. And therefore, it is to be wōdred, how they cā hope for the blessing of God, vpo their worldly businesses, whē they shew so litle regard of him, in this so necessary a businesse of his.

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 No

When they see that these reasons will not serue,  
 then they cry & say, that if they should thus Cate-  
 chise, they should hardly keepe any seruants, there  
 would very many flee the parish. A lamentable  
 thing in the mean time, that mē & weomen should  
 be so brutish, as to flee frō that, which is most need-  
 ful & profitable for thē. But in euery parish & fami-  
 ly if there were that Catechising, that there should  
 be, & which I perswade nowe vnto: this obiection  
 were answered. For, whither then should they flee,  
 to escape Catechising? In the meane time, my aun-  
 swere thereunto is, that the house & parish is well  
 rid of such, as so hellishly despise instruction, & that  
 their rumpth is better, by far, thā their throng. And  
 those that loue & delight in instructiō, are not so few,  
 but men may finde of them, to take the roomes of  
 the others, if they will carefully seeke for them.

¶ Yea, but whiles generally, mē either of them-  
 selues, or compelled by publike authority, begin to  
 take this course, we are loth to begin; for we shal be  
 mocked at, & derided as precise & curious fools: &  
 when al comes to al, we fear, whēsoeuer we begin;  
 we shal haue few to follow vs. I answere in matters  
 of God, which he hath cōmanded vs to doe, we are  
 not to straine courtesie who shall begin; but rather  
 we should euery one of vs, strue to be fornoft, that  
 so our light may shine to the directiō of others. And  
 if none do followe vs, that ought not to discourage  
 vs: the greater is their fault, and wee know, that it is  
 better, to walk alone in the waies of God, to heaue,  
 than with neuer so great multitudes, out of those  
 waies, to destruction. And therefore, Christ hath cō-  
 maunded

maunded vs to strine, to enter in by the streit gate, though few goe that way, *Mat. 7. 13. 14.* And so far off is it, that the mockes, railings & deridings of the wicked, ought to discourage vs, in wel doing, that we ought, as *Paul* hath taught vs; *2. Thes. 1. 5. 6. 7. 8. 9.* to account it an argument, that the Lord countes vs woorthy, through the merites of his sonne, of a most ioiful blessing, when hee shall come to iudgement; & that those which doe so misuse vs here, the and there, if they repent not, shall haue their wages rendred, in flaming fire. And therefore we are told, to comfort vs against al such obiections, by Christ, *Mat. 5. 11:* that we are blessed, if we suffer persecution, for righteousness sake. And who seeth not, that they bee but faint souldiours, that flee for a woord? And this is enough to aunswere all the cauils & obiections, that stay those who should catechise.

1 We haue found, that hitherto they can say nothing, of anie weight, to breede vnto them anie discharge, or immunity from catechising diligently & willinglie, their parishes & families. And surelie, as little can their parishioners and families alleage, to discharge the from being catechised, vntill they be growen to know, to vnderstand, & to bee settled, by sound proofes out of the word, in the first & necessary principles of true religio. Yet, let vs hear what they can say. For the youth, to make them negligēt; first, it is said, that they maie yet all in good time, learn, for they are yong enough: & the rest that are of age, their cōmon reason is, that they are too old to learn. But briefly I answered them both, and their own cōsciēces shal witnes with me, that I answer  
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the truth: that neither the youth, after they be once come to years of any discretion, to learn, can be too yong; or the rest any of the, too old, to think scorn, or to deem it needlesse, to learn to know the wil of their heauenly father. And furder I say, that he that is negligent herein, when he is yong, it is to be feared, he wil be froward & stubbume, when he is old, & therefore the vnwillinger the to learn: & he that is old, & saith that therefore he cannot learn, or wil not learn; in so saying, first he disableth the spirit of god, who is able to teach old folkes as wel as yong, if they wil apply their harts vnto instruction: & secondly in effect, he saith that he is too old to serue God, & that he wil not be a Christian mā. For, how can he perswade himselfe, that he can doe the one, or is the other, if he know not the will of God, nor the principles of Christianity?

2 Why? But say they, our fathers did wel enough: I trow you wil not condemn the: & yet they were not troubled with learning their catechismes. And we see in most places, men do wel enough, & prosper in this world, & are wel accounted of amongst men, that neuer busy theselues about this. yea, & that oftentimes they thriue better, & are more esteemed of, thā they that do. I answer, that if by fathers, you mean those forefathers, whose steps we should follow, & were indeed our anciēt forefathers; the you haue heard, that they both in the time of the olde Testament, & newe, & in the time of the primitiue church busied themselves herein: if you meane our later forefathers, who liued in the time of the vniuersal & grosse darknesse, brought in by Antichrist,

vnder

under the flourishing estate of the Papacy, no marvell though they were not vrged hereunto: for nothing pleased the prelates more, in those daies, thā the ignorance of the people. For therein they knew, the foundation of their kingdome lay; & cōcerning such forefathers, we read, that *S. Peter* saith, that *we are redeemed by Christ, from the vain conuersation pecrined by the traditions of the Fathers*, 1. Pet. 1. 18. And yet I wil not meddle with condemning of our forefathers, neither wil I iustifie them: both these belong to god, & therefore mē are not to take them vpon them: I hope the best of thē, for I know that that God, that in *Israel*, in *Acabs* time, 3. King. 19, could reserve vnto himselfe, (which he knew, though *Elias* did not) 7000, that had not so much as bowed their knees to *Baal*: could do the like, frō time to time, in diuers places vnder the papacy. But howsoeuer, this is a flat case in matters of our duty towards God, wee are not to looke what fathers haue done, but what by the word of god, they should haue don. And as for the wel doing, & thriuing of them that be negligent, in seeking to be catechised, as wel as they that do, & better, Christ hath taught vs, that that is no rule, whereby to measure their wel or ill doing: for he saith, that *his beauenly father maketh the sunne to arise, and his raine to fall as well vpon the vniust, as vpon the iust*, Matth. 5. 45. And therefore the wise man, *Eccle. 9. 1. 2*, teacheth vs, that these thinges fall out so alike to both, that thereby wee cannot knowe whether wee bee loued, or hated of God. And oftentimes, not only experience from time to time, but the Scripture teacheth vs, that the wicked prosper far more in the world, in worldly respects, than the Godly, as *Psal. 73. 3. 4. 5*: & *Iob. 21. 8*.

9. 20. 21. 22. 23. 24. &c. And as for the esteeming as wel, or better, of such, I say, it is no maruell: for Christ hath taught his, that such is the worldes propertie, to hate his, and to loue her own, *Ioh, 15. 18. 19.*

9. 10. Yet they haue not done; for beeing answered in these, then they saie, that some that haue learned it, liue as lewdly yet, as they that neuer knew it. What then? I am sure, that their hauing learned it, is no cause of their so lewd living, but if they had had grace, a meanes to haue enabled them, to haue both beleued and liued better: for he that knoweth his masters will, is more likely to do it, than he is that knoweth it not nor careth for the knowing of it: & none cā be so void of reason, but hee must needs know, that he that hath his sight, is more likely to walke without stumbling and falling, than he that is blind. And yet shal we, because we see some that know their masters wil, and do it not; that can see, and yet fall now & then; conclude, that it is not necessarie to know his wil, or to haue our sight? If we see the absurditie of this cōclusion, thē we maie see the like in their reason: for it is the verie like.

9. 4. Yet I tel you truly say some; I am ashamed to bee brought to an examination, of my knowlege in these matters: and therefore I am vnwilling to come to bee catechised. Tel me, thou that saiest thus, wouldest thou think, that that schoolmaster that stil commandeth thy sonne, to learne his lesson, and is alwaies occupied, in telling him what he should learne, & neuer calleth him to repetitions, were likely, ever to make him a good scholar? I am sure thou wilt say no: so say I in this, that that minister that neuer calleth his parishioners, that householders that neuer calleth his family, to exa-

mination, by catechising of them, shal neuer make them good scholers, in the school of Christ, nor know how they profit. And what a shame is it, for a Christian man or woman, old or young, to bee ashamed to learne, in Christs schoole? It is a shame to be so ignorant, that thou needest bee ashamed to bee examined. And oft-times it falleth out, that those shamefast creatures, that are thus ashamed in this point, to doe well; are not ashamed to do that which is euill. It is dangerous, for thy selfe, to bee ashamed any where, or at any time, of Christ: for he hath threatned to bee ashamed of such before his heavenly father, *Mat. 8. 38.* In time of blindnesse, for all the shame, that, woorthily, that might driue the vnto, yet people of all sorts, stuck not, to come to auricular confession, wherein they are bound to discouer all their secret sinnes, vnto their ghostlie Father, (as they termed him,) which was, to lay open al their shame indeed. And yet see, now they for shame wil not come to be catechised, which is the ordinance of God, whereas the other was but mans device, this putting the to no shame, as the other did. This argues a woderful readines in people, to become shamelesse to *Antichrist*, & an extreme vntowardnesse in them, to take vpon them the sweet yoke of Christ.

¶ O sir, wil some of the say, for al this, although wee haue not learned, in apt words, to shew our beliefe & knowlege, as they can, which haue riper wits, & haue learned the catechismes, yet we meane as well as they, and hope to be faued as well as they, that can. Thus to say & thinke, & yet to nourish in thy selfe, vnder this cloak, wilful blindnesse, & intolerable ignorance, in the first and necessary principles of Christian faith, is  
most

most perillously to deceiue thy selfe, to thine owne destruction. For, the *Turke* and *Iew*, that are now sworne enemies to Christ, perswade theselues, that they mean wel, and hope that God wil accept it: & yet we know they are in a damnable state. Christ told his disciples, that the *Iewes* should excommunicate them out of the Synagogues, and persecute them, for his sake, in their owne conceites, of a good meaning: for therein they should think that they did God high seruice, *Iob. 1. 6. 2.* And yet we know, that they, and their so dooing, was wicked. And to pretende sufficient knowledge, and yet to lacke words, when a man is called to examination in any tolerable measure, to expresse that knowledge, is but a mere pretence, and cannot bee. For *out of the abundance of the heart the mouth wil speake*, *Matth. 12. 34.* Belecue with thy hart and thou both canst, and wilt confesse it with thy mouth, *2. Corin. 4. 13.* Who will entertaine that seruant, & willingly giue him wages, who in general tearmes, when he is hired, saith, hee can doe euery thing, that belonges for his place; and yet when it commeth to the trial, is found vtterly ignorant, in the particular duties and points thereunto belonging most necessarily? If when you find him so, he for his defence should say, I pray you master bear with me, I meane as well as those, that know all those things particularly: would you take that for a sufficient answer? And why should you think, that God wil be so answered, at your hands? You say you belecue to be saued, as well as the best, for Christes sake; what roag, cutter, theefe, or murderer is there: but when he is most bent vpon his wickednes, can & wil say so, and yet their deeds as we may learn by *S. James 2. 14 &c.*

proue,

proue, that their faith is but a dead faith, & cannot saue them. O, but thou hopest, that God wil accept of thy good meaning, & faith: but indeed, vnles there be in thee, a due knowledge of thy misery without Christ, wrought in thee by the knowlege of the law, & also a sound vnderstanding, what christ is in person, & what he is in office vnto thee, and thereupon thy faith bee founded, (which if it be, it is accompanied with ablenes, and willingnes, to confesse and expresse it, Ro. 10. 10.) thy faith is but a dead faith also swimming in thy lips, but not settled in thine heart. For, where the true and iustifieng faith is, in Christ, there of necessitie hath beene first, the knowledge of the Law, to reueale vnto the owner thereof, his sins, & the grieuousnes thereof, without Christ, to make him to hunger, and thirst after Christ: and there is presently, a right vnderstanding of the doctrine of the gospel, both for Christs person, and his office, whereupon it resteth. From whence, so settled, proceed the fruits of faith; amongst which, this is one of the first, a readines and willingnes to confesse this faith, and to expresse the steps & particular points therein contained. Wherefore, to imagin, that god wil accept of such a blinde and ignoraunt faith, whereby thou art inabled, neither to vnderstand the principles of the Lawe, nor gospel, is as if thou owing, to a creditor, a great masse of mony, shouldst perswade thy selfe, that he wil accept for paimēt, that thou hast dreamed, that thou hast paid him. Away therefore with these fig leaues, and in the fear of the Lord, apply thy hart to learne by frequenting catechising, to haue the principles of religion, both in thy heart & mouth, it is not so hard a matter as many imagin, to attain hereunto. For

# OF THE NECESSITY

we see daily, many very young to attaine vnto it: & very simple men also of those that be aged, to haue in short time, gotten such knowledge therein, that they are able in some good measure, to catechise their families: one of which is enough, to cōdemn great multitudes of those, that as yet haue not. For, what is the let thereof? Surely, whatsoeuer they pretend, nothing, but either idlenesse, or neglect of so necessary a thing. For the helpes to attaine thereunto, are so many & so good: the thing it selfe is so easie, to him that wil seek; & God so ready to giue the knowledge of his mysteries, to simple ones that feare him, *Psa. 25. 14. Mat. 11. 25. 26.* that there is none that seeke knowledge thereby aright, but he shal attain vnto it. Wherefore to grow to an end, I exhort once againe, the Catechisers to be diligent in catechising, & the rest in seeking to be catechised, & not to let any vain conceits, or any of these foolish objections, to stay either the one, or the other. For, they see, they are al lighter thā vanity it selfe. And they cannot but perceiue, that an ineuitable necessity is laid vpon them, by the law, both of God & man, to yeelde thereunto. Their yeelding, on euery side, they haue seene & heard, wil bee occasion of infinit good, both here & in the life to come, vnto them: & on the contrary side, their refusing, the very fountaine from whence intolerable euils wil flow, both in this life, & in the other also. God of his mercy therefore, put into the hartes of all, whom this duty & the performance thereof, any way, respecteth, that with all speed & diligence, they may apply themselues, to see it better, on euery side, & on al parts, performed. Amen.

*Thine, in Christ Iesus,*  
THOMAS SPARK.

# The causes why men doe not vnderstand the holy Scriptures.

- 1 Our naturall blindness.
- 2 Carnall wisdom.
- 3 They read them without loue.
- 4 Their foreknowledge opinion.
- 5 Impenitencie.
- 6 They read them not with purpose, to amend.

## Rules necessarie to the vnderstanding

### of the Scriptures.

- 1 Prayers, that the Holy Ghost would take away our blindness.
- 2 Let the which wil read the scriptures, deny thēselues.
- 3 Let them bring with them, a mind desirous to learn.
- 4 And a conuerted heart.
- 5 With a minde full of the loue of God.
- 6 Let the end of our reading be the glorie of God, & the amendment of life, doctrine, and manners, in our selues.

## Causes why we profit but litle in the

### Scriptures.

- 1 The oft slackening of the reading of them.
- 2 The ignorance of the words therein used.
- 3 The ignorance of the scope or drift of them.
- 4 The ignorance of the chiefe parts of them.
- 5 The ignorance of the summe, both of the Law, and of the Gospell.
- 6 The not following of the Analogs of faith, and confession of the Scriptures.
- 7 The wandering without the bounds of the Scriptures.
- 8 The despising of interpreters.
- 9 The neglecting of the principall argument.
- 10 The too much insolencie, or becloudnesse vpon the letter.

A prayer

**W**e most hartily thanke thee, O most mer-  
 ciful Father, for al thy blessings, bestowed  
 vpon vs, from the beginning of the world,  
 vnto this time: for our election, creation, redemption,  
 merciful vocation, iustificatiō, sanctification, conti-  
 nual preservation, and for that same assured, and most  
 comfortable hope, that thou hast giuen vs, of our glo-  
 rification, in the world to come. And, we beseech thee,  
 to direct vs, that, considering thy mercies, we may  
 acknowledge, and confesse our sinnes, which shoulde  
 moue thee rather to curse, than to blesse vs; to con-  
 found vs, rather than to preserve vs. We haue sinned  
 against thee, both in thought, word, & deed: grant, that  
 we seeing the heinousness of our sin, & the fiercenes of thy  
 wrath, may without hypocrisie, or dissimulation, be  
 earnestly sorry, & hartily repentant, for our sinnes  
 which we shoulde be it, in such sort, as that, we despair  
 not, but that, in bitterness of our griefe, we may haue  
 comfort, by faith, in thy Son Christ, that our offences  
 are pardoned. Grant O Lord, that we being assured  
 hercof, in our consciences, may, through thy holy spirit,  
 be renewed in the inner man, to hate, detest, & abhor sin,  
 & to sturue to liue, according to thy blessed wil, during  
 our whole life. And, as now, through thy goodness, we  
 are here assembled together: so, we beseech thee, to di-  
 rect vs, that at this present, both our words, hartes, &  
 al our behauiours, may be, in such sort, ordered, as that  
 we may truly vnderstand, & reuerently receiue the princi-  
 ples, of the holy, & heauenly word: to the strengthening  
 of our faith, to the comfort of our consciences, to the  
 amending of our sinfull, & lewd liues, & to the glory of  
 thy most holy name, through Iesus Christ our Lord.  
 So be it.

**A CATECHISM, OR SHORT  
KIND OF INSTRUCTION, WHERE-  
BY, TO TEACH CHILDREN,  
and the ignorant sort, the Christian  
Religion.**

**1. What is thine only comfort, both in life & death?**



**T**HAT both in soule and body a, whe-  
ther I live or die, I am not mine  
owne, but Iesus Christes, my most  
faithfull Lord and Saviour c, who  
by his precious blood, most fully sa-  
tisfying for al my sinnes d, hath deli-

uered me from al the power of the Diuel e, & he hath  
preserue me f, that without the will of my heavenly  
Father, not so much as an haire; can fall from  
my head g: yea verily that even all thinges must  
needes serue vnto my saluation h: Wherefore by  
his Spirit also, hee maketh mee sure of life etern-  
nall i, and causeth me to be prompt and ready here-  
after to liue vnto him k.

**A** **1. Cor. 6. 20,** Glorifie God in your body, and  
in your spirit; for they are Gods. **1. Corinth. 3. 17.**

**2. Corinth. 6. 16** We are the temple of the living God.

**B** **Rom. 14. 8,** Whether we live, we liue vnto the  
Lord; or whether we die, we die vnto the Lord:  
whether we live therefore, or dy, we are the Lords.  
**1. Thes. 5. 10. Phil. 1. 20, 21.**

**C** **1. Cor.**

# THE PREAMBLE.

**C** 1. *Cor.* 3. 23, Yee are Christs, and Christ Gods. Knowe yee not, that your bodie is the Temple of the holy Ghost, which is in you, whom yee haue of God? And yee are not your owne. For yee are bought for a price, 1. *Cor.* 6. 19. 20.

**D** 1. *Ioh.* 1. 7, If we walk in the light, as he is in the light, we haue fellowship one with another, and the bloode of Iesus Christ his son, cleanseth vs from all sin. *Heb.* 1. 2, The son of God, 3, being the brightnes of the glory, and the ingraued forme of his person, and bearing vp al things, by his mightie word, hath by himselfe purged our sinnes, and sitteth at the right hande of the maiestic in the highest places.

1. *Pet.* 1. 18, Ye were not redeemed with corruptible things, as siluer & gold, from your vain conuersation, receiued by the traditions of the fathers, 19, but with the precious blood of Christ, as of a Lamb without spot. 1. *Ioh.* 2. 1. 2. *Apocal.* 1. 5. *Eph.* 5. 1. 1. to the end. *Leuit.* 16. 21. 22.

**E** 1. *Gen.* 3. 15, I wil put enmity between thee, and the woman, and betweene thy seede, and her seed. He shall break thy heade, and thou shalt bruse his heele. *Hebr.* 2. 14, For as much as the children were partakers of fleshe, and bloode, hee also himselfe likewise, tooke part with them, that hee might destroy, through death, him that hadde the power of death, that is, the Diuel. 15, And that he might deliuer all them, which for feare of death, were al their life time, subiect to bondage. *Col.* 1. 13, God hath deliuered vs from the power of darknes, and hath translated vs, into the kingdome of his deare son. *Col.* 2. 13. 14. 15. 1. *Iohn.* 3. 8. 2. *Tam.* 9. 10.

**F** *Iohn*

# THE PREAMBLE.

**F** *Joh. 10. 27*, My sheep hear my voice, & I know them, & they follow me, *28*, And I giue vnto them eternal life, and they shal neuer perish, neither shal any plucke them out of my hande. *29*, My father which gaue them me, is greater than al, and none is able to take them out of my fathers hand. *30*, I, and my father are one. *Iohn. 6. 39. 1. Cor. 1. 8. 9. Phil. 1. 6. 1. Pet. 1. 3. Mat. 16. 18. and 24. 24.*

**G** *Luke 31. 17*, Yee shall bee hated of all men, for my names sake. *18*, Yet there shal not one haire of your heads perish. *Mat. 10. 29. 30.*

**H** *Rom. 8. 28*, We know that all things work together for the best, vnto them that loue God, euen to them, that are called of his purpose.

**I** *Rom. 8. 15*, Yee haue not receiued the spirit of bondage, to feare againe: but yee haue receiued the spirit of adoption, whereby wee cry, Abba, father. *16*, The same spirit beareth witnesse, with our spirit, that we are the children of God. *2. Cor. 1. 21. 22. Gal. 4. 6. Ephes. 1. 13. 14. Rom. 5. 5.*

**K** *1. Cor. 6. 11*, Yee are washed, yee are sanctified, yee are iustified in the name of the Lord Iesus, and by the spirit of our God. *Eph. 5. 9*, The fruite of the spirit, is in al goodnes, and righteousness, and truth. *Rom. 8. 13*, If yee liue after the flesh, yee shal dy: but if yee mortifie the deede of the body, by the spirite, yee shal liue. *Gal. 5. 16. 22. 23. Ioh. 16. 13. Ezech. 36. 26. 27. Lament. 5. 21. Tit. 3. 5. 6.*

**Q** How many things must thou, of necessity, knowe, that inioieng this cosort, thou maiest both liue and dy happily?

Three things **A.** First, what is the greatnes of my sinne, and misery **B.** Secondly, by what means, I may

G

be

be deliuered, from al sin & misery c. And thirdly what thanks I do owe vnto god, for the same deliuerance D.

**A** *Tit.* 3. 3. We our selues were in times past, vnwise, disobedient, deceiued, seruing the lustes, & diuerse pleasures, liuing in maliciousnes, & enuy, hateful, & hating one another. 4, But whē the bountifulnes & love of god our sauior, towards mā appeared, 5, Not by the works of righteousness, which we had don, but according to his mercy, he saued vs, by the washing of the newe birth, & the reuuing of the holie ghost, 6, Which he shed vpo vs aboudātly, through Iesus Christ our sauior, 7, That we being iustified by his grace should be made heirs according to the hope of eternal life: 8, This is a true saying, & these thinges I will thou shouldest affirme, that they which haue beleeued in God, might be carefull to shew-forth good works. These things are good & profitable vnto men. 1. *Cor.* 6. 9. 10. 11. *Luk.* 24. 47.

**B** 1. *Iob.* 1. 8, If we say we haue no sin, we deceiue our selues, & the truth is not in vs. 9, If we acknowledge our sins, he is faithfull & iust, to forgieue vs our sins, & to cleanse vs, from al vniighteousnes. 10, If we say that we haue not sinned, we make him a liar, & his word is not in vs. *Iob.* 9. 41. *Rom.* 3. 9. to 24.

**C** *Iob.* 17. 3, This is life eternal, that they knowe thee, to be the only very God, &c.

**D** *Eph.* 2. 10, We are gods workmanship, created in christ Iesus, vnto good works, which he hath ordeined, that we should walke in the. *Tit.* 3. 8, Read this testimony, in the letter (A) of this *Ans.* *Tit.* 2. 11. to the end. *Eph.* 5. 8. 10. 1. *Pet.* 2. 9. & 3. 10. 11. 12. 2. *Ti.* 2. 15. *Mat.* 5. 16, *Esa.* 1. 16, to 18. *Ro.* 6. 11, to 13.

THE FIRST PART.

OF MANS MISERY.



OWE, to speake in order, of these  
thre things.

*First, tel me, how thou knowest thine owne  
miserie?*

By the Lawe of God, rightly under-  
stood A.

A *Rom.* 3.20. By the works of the Lawe, shall no  
fleshe bee iustified in Gods sight: for by the Lawe  
commeth the knowledge of sinne, *Rom.* 5.20. & 7.  
9.10.13. *Gal.* 3.19.

4 *What doth the Law of God, require of vs?*

This, the Scripture doth briefly teach vs. *Leuit.*  
19.18. *Deut.* 6.5. *Matth.* 22.37.38.39.40. *Mar.* 12.  
29.30.31. *Luc* 10.27. *Rom.* 13.9. *Gal.* 5.14. *Iam.* 2.8,  
saying; Thou shalt loue the Lord thy God, with al thy  
heart, with all thy saule, with all thy thought, and  
with all thy strength: this is the first and greatest  
commaundement, and the second is like vnto it:  
Thou shalt loue thy neighbour as thy selfe. On  
these two commaundementes, hangerth the whole  
Lawe and the Prophets.

5 *What manner of loue, of God, is here required?*

Such as is meete for God, that is, that we ac-  
knowledge him to bee both our most mighty Lord A,  
and our most louing Father B, & also our most merc-  
efull sauour C: Wherefore, with his loue is ioined,  
both reuerence to his maiesty D, and obedience to his  
will E, & also an assured trust in his goodnes F.

Gij

A Gen.

**A** *Gen. 17. 1*, The Lord appeared vnto *Abraham*, & said vnto him, I am god al-sufficient, (or Almighty) walke before mee, & be thou vp-right. *Luk. 1. 37*, With God shall nothing be vnpossible. *Zach. 8. 6*.

**B** *2. Cor. 6. 18*, I will be a Father vnto you, & yee shal be my sonnes and daughters, saith the Lorde Almighty. *Gal. 3. 26*, Yee are all the sonnes of God, by faith in Christ Iesus. *Rom. 10. 12*, He that is Lord ouer all, is rich vnto all, that call vpon him. *Ier. 31. 1. 2. 3. 4. 1. Ioh. 3. 1. 2. Mar. 6. 25. to the end.*

**C** *Titus. 3. 3. to 9.* Read this testimony in the letter (A) of the second Answ. *2. Tim. 1. 9. 10. 1. Ioh. 4. 9. 10.*

**D** *Mal. 1. 6*, A son honoreth his father, and a seru-  
uant his master. If then I be a father, where is mine  
honor? And if I be a master, where is my feare, saith  
the Lord of hosts, vnto you? *Pro. 14. 2*, He that wal-  
keth in his righteousnes, feareth the Lorde: but hee  
that is leud in his waies despiseth him. *16*, A wise  
man feareth, and departeth from euil: but a fool ra-  
geth, and is carelesse. *Phil. 2. 12. Deut. 6. 2. Mar. 10. 28. Psal. 96. 7. 8. 9. Pro. 9. 10.*

**E** *1. Sam. 15. 22*. Hath the lord as great pleasure in  
burnt offrings, and sacrifices, as when the voice of  
the Lord is obeyed? Behold, to obay is better thā sa-  
crifice, & to harken, is better than the fat of Rams:  
*23*, For rebellion is as the sinne of Witchcrafte, and  
transgression is wickednesse, & idolatry. *Ioh. 14. 15*.  
If yee loue me keepe my commaundements. *23*. If  
any man loue me, hee wil keepe my word. *24*, Hee  
that loueth me not, keepeth not my words, and the  
woord which yee hear, is not mine, but the fathers  
which sent me, *Esa. 1. 19. 20.*

**F** *Heb.*

**F** *Heb. 10. 22*, Let vs draw near with a true heart, in assurance of faith, sprinckled in our hearts, from an euil conscience, and washed in our bodies, with pure water. 23, Let vs keepe the profession of our hope, without wauering, for he is faithful that promised. 1. *Pet. 5. 7*, Cast all your care vpon God: for he careth for you. *Psal. 125. 1*, They that trust in the Lord, shal be as mount Syon, which cannot be remoued, but remaineth for euer. *Ier. 17. 5. 6. 7. 8. Psal. 18. 2. 3. 30. and 115. 9. 10. 11. and 22. 4. 5.*

**6** *What is ment by al the hart, al the soul, al the thought, and all the strength?*

Such a feruent & vnfeigned loue, as that we should not at anie time **A**, suffer in our selues any the least motions, thoughtes, desires, meanings, words, behauiours, gestures, or deedes, that may be any whit disagreeing with the loue of God, or with his word **B**. **F** or we should loue God, more dearely, than any thing in the whole worlde, yea, more dearely than our owne selues **C**.

**A** *Ezec. 18. 24*, If the righteous turne away from his righteousness, & commit iniquity, and do according to all the abominations, that the wicked man doth, shal he liue? Al his righteousness that he hath done, shal not be mentioned: but in his transgression that hee hath committed, and in his sin that hee hath sinned, in the shall he dy. *Apo. 2. 4*, I haue somewhat against thee, because thou hast left thy first loue. 5, Remember therefore from whence thou art false, & repent, and doe the first works: or else I wil come against thee shortly, & wil remoue thy candlestick, out of his place, except thou amend. *Apo. 3.*

15. I know thy works, that thou art neither colde, nor hoat: I would thou werest colde or hoate. 16, Therefore because thou art lukewarm, and neither cold, nor hoat; it wil come to passe, that I shal spew thee out of my mouth. *Tit.* 2. 14, Christ gaue himselfe for vs, that he might redeem vs from al iniquity, and purge vs, to be a peculiar people vnto himselfe, zealous of good works. *Rom.* 12. 9, Let loue be without dissimulation. Abhorre that which is euil, and cleaue vnto that which is good.

B 1. *Thes.* 5. 22, Abstain from al appearance of euil. *Iude* 23, Hate, euen the garment, spotted by the flesh. *James* 1. 26, If any man amongst you seemeth religious, & refraineth not his tong, but deceiueth his owne hart, this mans religion is vaine. 27, Pure religion, and vndefiled before god euen the father, is this, to visite the fatherlesse, and widows in their aduersity, and to keepe himselfe vnspotted of the worlde. *Mar.* 7. 21, Out of the heart of men proceede euil thoughtes, adulteries, fornications, murders, 22, Thestes, couetousnesse, wickednesse, deceit, vncleannesse, a wicked ey, backebiting, pride, foolishnes. 23, Al these euil things come fro within, and defile a man. 1. *Ioh.* 5. 3, This is the loue of God, that we keep his comandements; & his comandements are not grieuous. *Mat.* 5. 27. to 31. *Ia.* 2. 10. *Dent.* 27. 26. *Gal.* 3. 10. *Act.* 8. 22. *Wisd.* 1. 1. to 12.

C *Luk.* 14. 26, If any mā come to me, & hate not his father, and mother, and wife, and children, and brethren, and sisters: yea and his owne life also, hee cannot be my Disciple, 27, And whosoever beareth not his crosse, and commeth after me cannot bee

bee my Disciple. *Matth. 9. 29.* 30. *What manner of loue, of our neighbor is here commanded?*

That we should not do any thing to our neighbor, nor say, nor think any thing of him, which wee would not willingly haue another to doe vnto our selues, or to say or to think of our selues A.

A *Mat. 7. 12.* Whatsoeuer yee would that men should doe vnto you, euen so do yee vnto them: for this is the law and the Prophets. *Iob. 13. 34.* A new commandement giue I vnto you, that ye loue one another; as I haue loued you, that yee also loue one another. *1. Iob. 3. 18.* Let vs not loue in woord, neither in tounge only, but in deed, and in truth. *1. Cor. 13. 1. to the end.* *Rom. 13. 8, 9, 10.*

8 *Whom, are we to account, our neighbour?*

Al men; yea euen our enemies A.

A *Gal. 6. 10.* Let vs do good vnto al men, but especially vnto them, which are of the household of faith. *Mat. 5. 44.* Loue your enemies: bleesse the that curse you: do good to them that hate you: and pray for them, which hurt you, and persecute you &c. *Rom. 12. 19.* Auenge not your selues, but giue place vnto wrath: for it is written, Vengeance is mine: I wil repay saith the lord. 20. Therefore, if thy enemy hunger, feed him: if he thirst, giue him drink: for in so doing, thou shalt heap coals of fire on his head. 21. Bee not overcome of euill, but overcome euill with goodnes. *Pro. 25. 21, 22.* *Luk. 10. 25. to 38.*

9 *Are thou able, perfectly, to keepe al these things?*

No A: For, by nature. I am wholly inclined, to the hatred of god, and of my neighbour.

A *Ecc. 7. 22.* Surely, ther is no man iust in the earth,

that dooth good, and sinneith not. *Rom. 7. 9.* Wee  
 haue already proued, that all, both Iewes & gen-  
 tiles are vnder sinne. 23, For there is no difference,  
 for all haue sinned, and are deprived of the glory of  
 God. *Rom. 5. 12.* and *11. 32.* *Gal. 3. 22. 3.* *Cbrn. 6. 36.*  
*Esa. 53. 6.* and *64. 6. 7. 1.* *Ioh. 1. 8. 9.* *AN. 13. 32. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*  
 B *Rom. 5. 10.* When we were enemies, wee were  
 reconciled to God, by the death of his soane *Rom.*  
*8. 7.* The wisdom of the flesh is enmity against  
 God, for it is not subiect to the law of God, neither  
 indeed can be. *Ti. 3. 3.* Wee were in times past, vn-  
 wise, disobedient, deceived, seruing the lusts & di-  
 uerse pleasures, living in maliciousnesse, and enuy,  
 hateful, and hating one another. *Ephes. 2. 1. 2. 3.*  
 10 Did God then, create, and make man, so wicked  
 and peruerse?

-10 320 A he verily created him good, and according  
 to his owne image: that is, endued with true righ-  
 teousnes, and holines, that hee might rightly know  
 God his creatour, from his heart loue him, and liue  
 with him for ever, blessed, and that to serue and praise  
 him C.

A *Gen. 1. 31.* God sawe all that he had made, and  
 loe, it was vety good. *Mark. 7. 37.* *Ecclesi. 39. 16. 33.*

B *Gen. 1. 26.* God said, let vs make man in our  
 image, according to our likenesse. 27, Thus God  
 created the man in his image: in the image of God  
 created he him: he created them, male and female.

C *Ephes. 4. 24.* Put on the new man, which after  
 God, is created in righteousness, and true holinesse.  
*Col. 3. 10.* Which is renewed in knowledge, after the  
 image of him, that created him. 3. *Cor. 3. 18.* We all  
 behold

Behold, as in a mirror, the glory of the Lord, with open face, and are changed into the same image, from glory, to glory, as by the spirit of the Lord. *Eccles. 7. 31*, Only loe, this haue I found, that God made man righteous: but they haue sought manie inuentions. *Proverb. 16. 4*. The Lord hath made all things, for his own sake. *Gen. 2. 15*, Then the Lord tooke the man, and put him in the garden of Eden, that he might dresse it, & keepe it. *16*, And the Lord God commaunded the man, saying: thou shalt eat freely of euery tree of the garden, *17*, But of the tree of knowlege of good & euil, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt die the death. *Louis. 19. 18*. Read this testimony in the fourth answer. *Deut. 10. 20*, & *Mat. 4. 10*, Thou shalt worship the Lord thy God, and him only shalt thou serue.

*21* From whence theſe ſomeſh this wickednes of mā's nature? From the fal, & diſobedience, of our firſt parentes, Adam, & Eue: As hereby, our nature is ſo corrupted, that we are al conceived, and borne in ſinne.

*Gen. 3. 6*, So the woman, (ſeeing that the tree was good for meate, & that it was pleaſant to the eyes, & a tree to be deſired, to get knowlege) took of the fruit thereof, & did eat, & gaue alſo to her husband with her, & he did eat. *7*, Then the eyes of them both were opened, & they knew that they were naked, & they ſewed figtree leaues together, & made theſelues breeches. *8*, Afterwarde they heard the voice of the Lord God, walking in the garden, in the coole of the day, & the man and his wife hid themſelues, from the preſence of the Lord God, amongſt the trees

# OF MANS

trees of the garden.9, But the Lord God called to  
 the man, and saide vnto him, where art thou? 10,  
 Who saide, I heard thy voice in the garden, and  
 was affraide; because I was naked, therefore I hid  
 my selfe. 11, And he saide, who told thee that thou  
 wast naked? Hast thou eaten of the tree, whereof I  
 commaunded thee, that thou shouldest not eat? 12,  
 Then the man said, the woman which thou gauest  
 to bee with me, she gaue mee of the tree, and I did  
 eate. 13, And the Lord God saide to the woman,  
 whie hast thou doone this? And the woman saide,  
 the serpent beguiled me, & I did eat. 16, Vnto the  
 woman hee saide, I will greatlie encrease thy sor-  
 rowes, and thy conceptions; in sorrow shalt thou  
 bring forth children, and thy desire shall bee sub-  
 iect to thy husband, and hee shall rule over thee.  
 17, Also to *Adam* hee saide, because thou hast obei-  
 ed the voice of thy wife, and hast eaten of the tree,  
 (whereof I commaunded thee saying, thou shalt  
 not eate of it) cursed is the earth for thy sake: in sor-  
 row shalt thou eate of it, al the daies of thy life. 18,  
 Thornes also and thistles shal it bring forth to thee,  
 and thou shalt eate the hearb of the field. 19, In the  
 sweat of thy face, shalt thou eate bread; till thou  
 turne to the earth: for out of it wast thou taken, be-  
 cause thou art dust, and to dust shalt thou returne.  
 Rom. 5. 12, By one man sin entred into the worlde,  
 and death by sinne, and so death went ouer al men:  
 for as much as all men haue sinned. 14, Death raig-  
 ned from *Adam*, to *Moses*, euen ouer them al-  
 so that sinned not after the like maner of the trans-  
 gression of *Adam*, which was the figure of him  
 that

that was to come. 15, But yet the gift is not so, as  
 is the offence; for if through the offence of one, ma-  
 ny bee dead, much more the grace of God, and the  
 gifte by grace, which is by one man Iesus Christ,  
 hath abounded vnto many. 16, Neither is the gifte  
 so, as that which entered in by one that sinned: for  
 the fault came of one offence vnto condemnation:  
 but the gift is of manie offences vnto iustification,  
 17, For if by the offence of one death raigned tho-  
 rough one, much more shall they, which receiue  
 the aboundaunce of grace, & of the gift of righte-  
 ousnesse, raigne in life through one, that is, Iesus  
 Christ. 18, Likewise then as by the offence of one,  
 the fault came one al mē, to cōdemnation, so by the  
 iustifieng of one, the benefit abounded, toward all  
 men, to the iustificatiō of life. 19, For, as by one mā  
 disobedient, many were made sinners, so by the o-  
 bediēce of one, shal many also be made righteous.  
 B. *Psal. 51. 5,* Behold, I was borne in iniquity, &  
 in sinne hath my mother conceiued mee. *Gen. 5. 3,*  
*Adam* liued an 100, and 20, yeares, and begate a  
 child in his owne liknesse, after his image, and cal-  
 led his name *Seth*. *Ioh. 3. 6,* That which is borne of  
 the flesh; is flesh: & that which is born of the spirit,  
 is spirit. *Mat. 7. 15, to 21. Ioh. 14. 4, & 15, 14. 15. 16.*  
 12 But are we so greatly corrupted, that we are altoge-  
 ther vnmete to do any thing wel. & prone to al vices? (B.  
 Dea truly A: except we be by y<sup>e</sup> holy ghost, regenerated  
 A. *Ioh. 3. 6,* Read this, in the letter (B), of the 11.  
 Anl. *Gen. 6. 5,* Al the imaginatiōs of the thoughts of  
 mans hart, are only euil cōtinually. *Ep. 2. 1.* Ye were  
 dead in trespasses, & sins, 2, Wherein, in times past  
 yce

ye walked according to the course of this world, & after the prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience, 3, Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the wil of the fleshe, & of the mind, & were by nature the children of wrath, as wel as others. *Rom. 8.7.* Read this in the letter (B), of the 9. *Aunf. Gen. 8.21. Ephes. 4.17.18.19. Colos. 2.13. 1.Ioh. 3.12. Pr. 1.16. and 2.14. Esa. 29.13. and 58.2.3.4. Psal. 36. 1.2.3.4. Rom. 1.18. to the end.*

B *Ioh. 3.5.* Except a man be borne of water, & of the spirit, he cannot enter into the kingdom of god. *1.Cor. 12.3.* No man can say that Iesus is the Lord, but by the holy ghost. *Exod. 31.13, & Ezech. 20.12.* Keep ye my sabboths; for it is a sign between me & you, in your generations, that ye may know, that I the Lorde doe sanctify you. *Tst. 3.5.6.* For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lusts & diuerse pleasures, liuing in malicioulnesse & enuy, hateful, &c. \*

13 *Doth not God then, do iniurie vnto man, in requiring of him, in his law, things which he is not able to performe?*

Forsoy God made mā such an one, as that he was able to performe the A. But man, the diuel mouing him 2, did, by his own disobedience, deprive both himselfe, & also, al his posterity, of those gifts of God c.

A *Gen. 1.26.27.* Read this in the letter (B) of the 10. *Aunf. Ephes. 4.24. Colos. 3.10, Eccl. 7.31.* Reade these testimonies, in the letter (C) of the 10. *Aunf.*

B *Gen. 3.1.* Now the serpent was subtriller, thā any beast of the field, which the Lord God had made:

2, he said vnto the woman, yea, hath God in deede  
saide, yee shal not eate of euery tree of the garden?  
2, And the woman said vnto vnto the Serpent, we  
eate of the fruit of the trees of the garden, 3, But of  
the fruit of the tree, which is in the midst of the  
garden, God hath saide, yee shal not eat of it, nei-  
ther shall yee touch it, least yee dy. 4, Then the ser-  
pent saide to the woman, yee shall not die at all,  
5, But God dooth knowe, that when yee shal eate  
thereof, your eies shal be opened, and yee shall be  
as Gods, knowing good and euill. 2. Cor. 11. 3.

C Gen. 3. 6. 7. 8. 9. 10. 11. 12. 13. 16. 17. 18. 19.  
Readethis, in the letter (A) of the 11. Aunf. Gen.  
3. 22, And the Lord God said, behold, the man is  
become as one of vs, to know good and euill. And  
nowe least he put forth his hande, and take also of  
the tree of life, and eate & liue for euer, 23, There-  
fore the Lord God sent him forth, from the gar-  
den of Eden, to till the earth, whence he was ta-  
ken. 24, Thus hee cast out man, and at the east side  
of the garden of Eden hee set the Cherubims, and  
the blade of a swoorde shaken, to keepe the way of  
the tree of life. Heereunto adde, Roman. 5. 12. 14. 15.  
16. 17. 18. 19. out of the letter (A) of the 11. Aunf. 2.  
Esdras 3. 4. to 9. and ver. 21. 22. and cap. 4. 28. to 33.  
and cap. 7. 48. Job. 14. 4. and 15. 14. 15. 16.

14 Doth God let this disobedience and falling away of  
man go unpunished?

No verely, hee is in most fearefull sort angry A,  
both for the originall sinne that is in vs, and also for  
those sinnes, even the least of them, which wee our  
selues, though but once in all our liues, & that in the  
smallest

smallest thought that maie bee, do commit b; and of his most iust iudgement c, doth punish the same, both with temporal and eternal punishments, even as hee himself, *Deut.* 27. 26. & *Gal.* 3. 10, pronounceth: Cursed is euery one, which continueth not, in all thinges, which are writtē in the book of the law, to do them.

A *Heb.* 9. 27, It is appointed vnto men that they shall once dy, and after that commeth the iudgement. *Rom.* 5. 12. 14. 15. 16. 17. 18. 19, Reade this in the letter (A) of the 11. Ans. *Ephes.* 2. 3, Reade this in the letter (A) of the 12. Ans. *Esa.* 59. 1. 2. *Ierem.* 5. 25. *Deut.* 29. 18. 19. 20. 21. 22. 24. 26.

B *Rom.* 7. 22, I delight in the law of God concerning the inner man; 23, But I see another law in my members, rebelling against the Law of my minde, & leading me captiue, vnto the law of sin, which is in my members. 24, O wretched man that I am, who shall deliuer mee from the body of this death? 25, I thanke God through Iesus Christ our Lorde. *Ro.* 5. 12. 14. 15. 16. 17. 18. 19, Read this in the letter (A) of the 11. Ans. *Ephes.* 2. 3, Reade this, in the letter (A) of the 12. Ans. *Deut.* 27. 26, & *Gal.* 3. 10, as in this answer it selfe, *Iam.* 2. 10, Whosoeuer shall keepe the whole Law, & yet faileth in one point, is guilty of all. The testimonies following in the letter (B) of this answer, doe serue also, for prooofe of these two pointes.

C For prooofes of this point, read the testimonies in the letters (B) & (C), of the Ans. next following.

D *Rom.* 6. 23, The wages of sin, is death, *Gen.* 3. 16. 17. 18. 19, Read this, in the letter (A), of the 11. Ans. *Ge.* 3. 22. 23. 24, Read this, in the letter (C) of the 13.

Ans.

**Ans.** *Esa. 66. 24.* They shal go forth, & look vpo the carcases of men, that haue transgressed against me; for their worm shal not dy, neither shal their fire be quēched, & they shal be an abhorring vnto al flesh. *App. 21. 8.* The fearful & vnbeleeuing, & the abominable, & murderers, and whoremongers, and sorcerers, and Idolaters, & al liars, shal haue their part, in the lake, which burneth with fire and brimstone, which is the second death. *Mat. 25. 46.* These shal go into euerlasting paine. Whereunto also do belong the testimonies, in the letters (A) and (B) of this aunſ. *Dan. 12. 2. Deu. 28. 15. to the end. 2. King. 17. 1. to 25. & 25. 1. to the end. Mat. 25. 41. 2. Thes. 1. 7. 8. 9. Apoc. 19. 20. & 20. 10. 14. Esa. 30. 33. Mat. 3. 10, 12.* **But, is not God then mercifull?**

He is indeed mercifull A, but yet so, that he is also iust B. Wherefore, his iustice requireth, that that which hath bin committed, against the highest maiesty of god should bee punished with the highest, that is, with euerlasting, & vspeakeable punishments, & torments, both of soule, and bodie C.

A *Exod. 34. 6.* The Lord passed before his face, & cried, the Lord, the Lord, strong, mercifull, & gracious, slow to anger, & aboūdāt in goodnes & truth. 7, Reseruing mercy, for thousandes, forgiuing iniquity, and transgression, and sinne. *Psal. 86. 15. and 103. 8, 11. 13. 17. 18. and 145. 8. 2. Corint. 1. 3.*

B *Exod. 34. 7.* And not making the wicked innocent, visiting the iniquity of the fathers, vpon the children, & vpo childrens childrē, vnto the third & fourth generatiō. *Pf. 145. 17.* The lord is righteous in all his waies, & holy in all his workes, *Deut. 32. 4.*

Perfect

Perfect is the work of the Almighty God: for all his waies are iudgement. God is true, and without wickednes: iust and righteous is he.

C. *Exod.* 34. 7, As in (a) next before, *Psal.* 5. 5, The foolish shal not stand in thy sight: for, thou hatest al them that work iniquity. *Psal.* 1. 5, The wicked shal not stand in the iudgement, nor sinners in the assēbly of the righteous. 6, For, the Lord knoweth the way of the righteous, and the way of the wicked shal perish. *Mat.* 13. 40, As tares are gathered and burned in the fire, so shal it bee in the ende of this world. 41, The son of man shal send fourth his Angels, and they shal gadter out of his kingdome, all things that offend, and them which doe iniquitie; 42, And shal cast them into a furnace of fire. There shal bee wailing and gnashing of teeth. *Dan.* 12. 2, They that sleep in the dust of the earth, shal awake, some to everlasting life, and some to shame, and perpetual contempt. *Dan.* 29. 18, There should not be amongst you, any roote, that bringeth forth gal and wormewood, 19, So that when he heareth the words of this curse, he blesse or flatter himselfe, in his hart, saying: I shal haue peace, although I walk according to the stubburnesse of mine owne hart, thus adding drunkennes to thirst: 20, The Lord wil not be mercifull vnto him, but the, the wrath of the lord, & his Ielousie, shal smoke against that man, & every curse that is written in this book, shal light vpon him, & the lord shal put out his name, from vnder Heauen. 21, And the lord shal separat him vnto guil, out of al the tribes of Israel, according to al the curses of the couenant, &c. 2, *Corint.* 6. 14. 15.

THE

THE SECOND PART  
OF MANS DELIVERANCE.



SEEING then, that by Gods iust  
indgements, wee are subiect to such,  
both temporall; and eternall punish-  
ments: Whether is there any way or  
means left, whereby, we may be deli-  
uered, from these punishments; and

reconciled vnto God?

God wil haue his iustice satisfied A; wherefore, of  
necessity, either by our selues, or by some other, wee  
must satisfie the same.

A Exod. 34.7, The Lord wil not hold him guiltles  
that taketh his name in vaine: Exod. 34.7, Neither  
wil he make the wicked innocent. Pro. 17.15, Hee  
that iustifieth the wicked, and he that condemneth  
the iust, euen they both, are an abomination to the  
Lord. Nahum. 1.3, The Lord wil not surely cleare  
the wicked.

B Gen. 2.17, Read this, in the 10. Answere, and in  
(C). Gen. 3.19, Read this, in the letter (A) of the 11.  
Answer. Rom. 3.4, Let God be true, and euery man  
a liar, as it is written. Psal. 51.4, That thou mightest  
be iustified in thy words, and ouercome when thou  
art iudged.

37. Can we, by our selues, satisfie the same?

No, not any whit at all, but rather euery day in-  
crease the det A.

A Mat. 6.12, Forgiue vs our debts, as we also for-  
giue our debtors. Esai. 64.6, Wee haue all beene as  
an vncleane thing, & al our righteousnes is as filthy  
clouts,

H

clouds & we al do fade like a leafe, & our iniquities like the winde haue taken vs away, 7. And there is none that calleth vpon thy name, neither that stirreth vp himfelfe, to take hold of thee. *Iob. 9. 2.* How should man cōpared ynto God, be iustified? 3. If he shoulde dispute with him, hee coulde not answere him, one thing of a thousand. *Ephes. 2. 1. 2. 3.* See this, in the 12. Aunf. and in (A). *Psal. 19. 12. Proverb. 24. 16. Iob. 15. 15. 16.*

18. *Is any creature, either in heauen, or earth, being only a creature, able, to satisfie for vs?*

None at al: For first, God will not punish in any other creature, the sin, which man hath committed. Next, that which is only a creature, is not able to beare the wrath of God against sin, & to deliuer others fro it.

A *Heb. 2. 14. 15.* Reade this, in the 1. Aunf. in (B). *Gal. 4. 4. 5. Rom. 8. 3. 4.*

B *Psal. 130. 3.* If thou O Lord strictly markest iniquitie, O Lord, who shall stand? *Nahum. 1. 4.* He rebuketh the Sea, & drieth it, & he drieth vp all the riuers: *Babylon* is wasted, & *Carmel*, and the flower of *Lebanon* is wasted, 5. The mountains tremble for him, & the hilles meale, & the earth is burned at his sight, yea the world & al that dwel therein. 6. Who can stand before his wrath? Or who can abid in the fiercenes of his wrath? His wrath is powred out like fire, and the rocks are broken by him. *Psal. 18. 7. 8. Ier. 10. 10. Apoc. 6. 16. 17. Luk. 22. 44.*

19 *What manner of mediator & redeemer is he, is to bee sought out?*

Such an one verily, as is true mā, & perfectly iust, & yet notwithstanding, of greater power, than al creatures

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cures, that is, which is also true & very God A.

A 1. Cor. 15. 21, Since by man came death by man came also the resurrectiō of the dead. Jer. 23. 5, Behold, the daies come saith the Lord, that I wil raise vnto *Dauid* a righteous branche, and a King shall raigne & prosper, & shal execute iudgement & iustice in the earth. 6, In his daies *Iuda* shall be saved, & *Israel* shall dwel safely, & this is the name, whereby they shal cal him, The Lord our righteousnes. *Esay*. 9. 6, Vnto vs a child is born, & vnto vs a Sonne is giuen: & the gouernement is vpon his shoulder, & he shall call his name woonderfull, counsellor, the mightie God, the euerlasting Father, the Prince of peace. *Esay*. 7. 14. and *M. urben*. 1. 10. to 24, Beholde, the Virgine shall conceiue and beare a Sonne, & she shall call his name *Immanuel*, that is, God with vs. *Esay*. 33. 22. and 53. 11. 1. *Corinthians*. 15. 25. *Romans*. 8. 3. 4. *Galatians*. 4. 4. 5. *Heb.* 7. 15. 16. 26. Why is it necessary, that he should be true man, and also perfectly iust?

Because the iustice of god requireth, that the same nature of man, which hath sinned, shoulde it selfe paye for the sinne A: and that he who is himselfe a sinner, shoulde not pay for others B.

A *Rom.* 5. 12. 14. 15. 16. 17. 18. 19, Reade this, in the 11. Answ. in (A). *Ezech.* 18. 4. 20, The same soule that sinneth, shal die. *Deut.* 24. 16. *Jer.* 31. 30.

B 1. *Pet.* 3. 18, Christ hath once suffered for sins, the iust, for the vniust, that he might bring vs to God, & was put to death concerning the flesh, but was quickened in the spirit. Reade the testimonies of the 19. Answ.

Item

Hij

21 Why

21 *Why must he be withall also, very God?*

That by the power of his Godhead, he might be able in his fleshe, as man-hoode, to beare the burden of Gods wrath A: & to recouer for vs, & restore vnto vs, righteousness & life, which we through sin had lost. B.

A. *Esey. 53.8*, For the transgression of my people, was he plagued. *Act. 2. 24*, God raised vp Christ, & loosed the sorrowes of death, because it was vnpossible that he should be holden of it. *Luke. 22. 44*, Iesus being in an agonie, praied the more earnestlie, and his sweate was like droppes of bloud, trickling downe to the ground. *1. Pet. 3. 18*, Reade this, in the 20. *Iun. in (B)*. Reade the testimonies of the *1. Iun. in (A)*. *Mat. 27. 46*.

B. *1. Ioh. 1. 2*, The life appeared, and we haue scene it, and haue witnesse, & shewe vnto you the eternall life, which was with the Father, and appeared vnto vs. *Iob. 1. 4* and *3. 16*, and *1. Iohn. 4. 9*, In this appeared the loue of God, towards vs, because God sent his onelie begotten Sonne, into the woorld, that wee might liue through him. 10, Heerein is loue, not that we loued God, but that he loued vs, & sent his sonne to be a reconciliation, for our sinnes. *Iohn. 11. 25*, I am the resurrection, and the life (saith Christ): he that beleeueth in me, though hee were deade, yet shal he liue. 26, And whosoever liueth & beleueth in mee, shall neuer die. *Rom. 8. 2*, The Lawe of the spirite of life which is in Christ Iesus, hath freed mee from the Lawe of sinne, & of death. 3, For (that that was impossible to the Lawe, in as much as it was weake, because of the flesh) God sending his owne Sonne, in the similitude of sinne-

full

# DELIVERANCE.

full flesh; & for sinne, condemned sinne in the flesh,  
 4 That the righteousness of the Lawe, might bee  
 fulfilled in vs, which walke not after the flesh, but  
 after the spirit. *Iohn. 5. 21. 24. 26. Esay. 53. 11. Actes.*  
*20. 28. Dan. 9. 24.*

22 But who is that Mediator, which is both true God,  
 true man, and perfectly iust withall?

Our Lord Iesus Christ A; who *1. Cor. 1. 30.* is, of  
 God, made vnto vs, wisdom, righteousness, sancti-  
 fication, and redemption.

A *Luk. 2. 10,* I bring you tidings of great ioy: that  
 shalbe to al the people: 11, That is, that vnto you is  
 born this day, in the City of *David*, a sauour, which  
 is Christ the Lord. *Mat. 1. 21,* Shee shal bring forth  
 a Sonne, and thou shalt cal his name, I E S U S; for he  
 shall saue his people from their sinnes. *1. Tim. 1. 15.*  
 and *3. 16. Colos. 1. 19. 20. Act. 4. 12. Ioh. 3. 16. & 4. 25.*  
*26. Esay. 54. 5.*

23 How knowest thou this?

By the Gospell which God first opened, in para-  
 dise A; and afterwarde, spread abroad, by the Patri-  
 arks and Prophets B: and shadowed out by the sacri-  
 fices, & other ceremonies of the Lawe C: & hath last  
 of al fulfilled by his onely begotten Sonne D.

A *Gen. 3. 15,* I wil put enmity betweene thee, and  
 the woman, and betweene thy seede, & her seed: he  
 shal breake thy head, & thou shalt bruse his heele.

B *Gen. 22. 18,* In thy seede, shall all the nations of  
 the earth bee blessed, *Act. 10. 43,* Al the Prophets  
 doe giue witnesse vnto Christ, that through his  
 name, al that belecue in him, shal receiue remission  
 of sinnes, *Gen. 18. 17. 18. 19. & 49. 10. Rom. 1. 2. & 3.*

21. *Heb. 1. 1. Act. 3. 21. to 26. Luk. 24. 25. 26. 17.*

**C** *Job. 3. 46*, Moses (saith Christ) wrote of me. *Colos. 2. 16*, Let no man condemne you, in meate & drinke, or in respect of an holy day, or of the new-moone, or of the Sabbath daies, 17, Which are but a shadowe of thinges to come: but the body is in Christ. *Heb. 10. 1*, The Law hauing the shadow of good thinges to come, and not the very image of the thinges, can neuer with those sacrifices, which they offer yeare by yeare continually, sanctifie the commers thereunto. *Heb. 4. 2. & 8. 4. 5. & 9. 1. to 11. Gal. 3. 24. & 4. 1. 2. 3. 4. 5. Job. 3. 15. 16. 1. Cor. 5. 6. 7. 8. & 10. 1. 2. 3. 4. Esa. 19. 18. to 22 Zach. 14. 16. 17. Jer. 33. 18. 1. Sam. 2. 35.*

**D** *Rom. 10. 4*, Christ is the end of the Lawe, for righteousnesse, vnto euery one, that belecueth. *Job. 19. 30*, When Iesus had receiued of the vineger, he said, it is finished, and bowed his head, and gaue vp the Ghost. *2. Cor. 1. 20*, All the promises of God, in Christ, are yea, and are in him, Amen, vnto the glory of God. *Gal. 4. 4*, When the fulnesse of time was come, God sent forth his sonne, made of a woman, & made vnder the Law, 5, That he might redeeme them, which were vnder the Lawe, that we might receiue the adoption of the Sonnes. *Ephes. 2. 13. to the end. Colos. 2. 13. 14. 15. Heb. 10. 1. to 19*

24 *Is saluation, then by Christ, restored vnto al them, which perished in Adam?*

**N**ot to all: but to them onely, who by a true faith, are grafted into him, and do embrace his benefits.

**A** *Iohn. 3. 18*, He that belecueth in the Son, shall not bee condemned: but hee that belecueth not, is

con-

condemned already, because he beleueth not, in the name of the only begotten son of God, 36. He that beleueth in the Sonne, hath euerlasting life, & he that obeierh not the son, shal not see life, but the wrath of God abideth on him. *Ioh. 1. 12. & 3. 16. Rom. 1. 16. and 4. 3. and 11. 20. Heb. 4. 2. Iam. 2. 23. Apoc. 21. 7. 8. Psal. 2. 12. Habak. 2. 4. Esa. 7. 9. 25 What is faith?*

It is not only a knowledge, whereby I do firmly consent, vnto all thinges, which God in his worde hath opened vnto vs A, but also an assured trust B, by the holy ghost C, through the gospel, kindled in my hart D, whereby I doe quietly rest in god, assuredly, determining, that not onely vnto others, but euen vnto me also, remission of sinnes, eternall righteousness, & life is giuen E, and that freely, of gods mercy for the merits of Christ only F.

A *Heb. 11. 1.* Faith is the ground of things which are hoped for, and the euidence of thinges which are not scene. 3, Through faith wee vnderstand that the world was ordeined by the word of God, so that the thinges which wee see, are not made of things which did appeare. *Col. 2. 2.* That their harts might be comforted, & they knit together in loue, and in al the riches of the full assurance, of vnderstanding, to knowe the mystery of God, euen the Father, and of Christ. *Ioh. 17. 3. Iam. 2. 19. Gal. 2. 16. 20. Ephes. 1. 16. 17. 18. Rom. 10. 10. 14. 17.*

B *Heb. 10. 22. 23.* Read this in the 5. Aumf. in (F). *Colos. 2. 2.* As in (A) next before. *Rom. 4. 16.* Therefore it is by faith, that it might come by grace, & the promise might bee sure, to all the seede, not

so that chiefly which is of the Lawe, but also to that which is of the faith of *Abraham*, who is the father of vs all, 17, (As it is written, I haue made thee a father of many nations) euen before God, whom he beleueed, who quickneth the dead, and calleth those thinges which bee not as though they were, 18, Which *Abraham* about hope, beleueed vnder hope, that he should bee the Father of many nations; according to that which was spokē vnto him, So shall thy seed be. 19, And he not weake in the faith, considered not his owne body, which was now dead, beeing almost an hundred yeares olde, neither the deadnesse of *Saraes* wombe: 20, Neither did he doubt of the promise of God, through vnbeliefe, but was strengthened in the faith, & gaue glory to god, 21, Being fully assured, that he which had promised, was also able to do it: 22, And therefore it was imputed vnto him, for righteousness. 23, Now it is not written for him only, that it was imputed to him for righteousness, 24, But also for vs to who it shalbe imputed for righteousness, which beleue in him that raised vp Iesus our Lorde from the dead. *Rom. 5. 1. & 8. 35. to the end. Iam. 1. 6. 7. 8. Eph. 3. 12. Iob. 13. 15. 16. & 19. 25. 26. 27. 1. Thes. 1. 5. C. Ephe. 2. 8,* Ye are saued by grace, through faith, & that not of your selues, it is the gift of God. *Gal. 5. 22,* The fruit of the spirite is loue, ioy, peace, long-suffering, gentlenesse, goodnesse, faith, 23, Meeknesse, temperancy. 2. *Thes. 1. 11,* Wee pray alwaies for you, that our God may make you worthy of his calling, and fulfil al the good pleasure of his goodnesse, and the work of faith, with power. *Maith. 11.*

25. and 16. 15. 16. 17. & 13. 10. 11. *Joh. 3. 5. Luk. 24. 45. Jer. 31. 33. Eze. 11. 19. 20. Phil. 1. 19. Ephes. 1. 16. 17. 18. 19. Psal. 119. 18. 27. 33. 34. 35. 49. Alb. 16. 14. 1. Cor. 2. 7. to the end, and 3. 5. 6. 7.*

D *Rom. 10. 14.* How shal they beleue in him, of whom they haue not heard? And howe shall they hear without a Preacher? 15, And howe shall they preach, except they bee sent? 17, Then faith is by hearing, and hearing by the woorde of God. *Psalms. 119. 104.* By thy preceptes I haue gotten vnderstanding; wherefore I hate all the wajes of falsehood. *1. Corintb. 1. 18.* The preaching of the Crosse, is to thē that perish, foolishnesse: but vnto vs which are saued, it is the power of God. 21, For, seeing the worlde by wisdom, knew not God, in the wisdom of god, it pleased God by the foolishnesse of preaching, to saue them, that beleue. *Rom. 1. 16. Ephes. 1. 13. Psal. 119. 50. 93. Deut. 4. 10. and 17. 18, 19.*

E *Habak. 2. 4.* Beholde, hee that listeth vppe himselfe, his minde is not vpright in him, but the iust shall liue by his faith. *Rom. 5. 1.* Then beeing iustified by faith, wee haue peace towards God thorough our Lorde Iesus Christ. *Matthew 9. 2.* Loe, they brought vnto him, a man sicke of the palsie, lieng on a bed. And Iesus seeing their faith, saide to the sicke of the palsie, Sonne, bee of good comfort: thy sinnes are forgiven thee. *Ephes. 1. 7.* By Christ we haue redemption, through his blood, euen the forgiuenesse of sins, according to his rich grace: 8, Whereby he hath bin abundant towards vs, in al wisdom, and vnderstanding, 9, And hath opened

opened vnto vs the myſtery of his wil, according to his good pleaſure, which he had purpoſed in him. *Rom.* 7. 23. 24. 25, Reade this in the 14. *Aunſ.* in (B) *Rom.* 8. 35. to the end. *Ro.* 4. 16. to 25, as in (B) next before. *1. Pet.* 1. 10.

**F** *Ro.* 3. 24, Al are iuſtified frely, by his grace, thorough the redemption that is in Chriſt Ieſus, 25, Whome God hath ſet out, to bee a reconciliation, through faith in his blood, to declare his righteouſnes, by the forgiueneſſe of the ſins that are paſſed, through the patience of God. *Ephes.* 1. 7. 8. 9, as next before, in (B). *Gal.* 2. 15, We which are Iewes by nature, and not ſinners of the Gentiles, 16, Know that a man is not iuſtified, by the workes of the law, but by the faith of Ieſus Chriſt: euen we, I ſay, haue beleeued in Ieſus Chriſt, that we might be iuſtified by the faith of chriſt, and not by the works of the law, becauſe that by the works of the law, no fleſh ſhall be iuſtified. *Rom.* 9. 15. 16. and 11. 5. 6. 2. *Tim.* 1. 9. *Tit.* 3. 4. 5, as in the 2. *Aunſ.* in (A).

26 *What are thoſe things which a Chriſtian man muſt of neceſſity beleue?*

Al things which are promiſed vnto vs in the goſpel (A): the ſum whereof, is brieſly contained in the Apoſtles creed, which is, the catholick & vndoubted faith of al Chriſtians.

**A** *Ioh.* 20. 31, Theſe things are writtē, that ye might beleue, that Ieſus is the Chriſt, the ſon of God, and that in beleeuing, yee might haue life thorough his name. *Mat.* 28. 20, Teach them to obſerue al things whatſoeuer I haue commanded you. *Deutr.* 29. 29.

27 *Rehearſe the ſame.*

I beleeeue in God, the father, Almighty, maker of heauen and earth. And in Iesus Christ, his only son, our Lozde. Which was conceived by the holy Ghost, borne of the virgine Mary. Suffered vnder Pontius Pilate, was crucified dead & buried, he descended into hel. The third day he rose again from the dead. He ascended into heauen and sitteth at the right hande of God the father Almighty. From thence he shal come, to iudge the quick, and the dead. I beleeeue in the holy Ghost. The holy catholicke Church, the communion of Saints. The forgiveness of sinnes. The resurrection of the body. And the life everlasting. Amen.

28 Into how many parts is this creede diuided?

Into three parts. The first concerneth the eternal father, and our creation. The second, concerneth the son, and our redemption. The third, concerneth the holy ghost, and our sanctification.

29 Seing the essence of God, is but one only A, why namest thou these three; the Father, the Son, and the holy Ghost?

A Den. 6. 4, Hear O Israel, the lord our god, is lord only. Eph. 4. 5, There is one lord, one faith, one baptism, 6, One God, & father of al, which is aboue al, and through al, and in you al. Deut. 3 2. 39. Mar. 12. 29. 3 2. Mal. 2. 10. Ps. 18. 3 1 Esa. 44 6. and 45. 5. 6. 1.

Because, god in his word, hath so opened himselfe as that these three distinct persons, be that same one, true, and eternal God A.

A Mat. 3. 16, Iesus when he was baptised, came streight out of the water. And lo, the heauens were opened vnto him, & Iohn saw the spirit of God descending like a Doue, and lighting vppon him. 17, And lo, a voice came from heauen, saying, This is

my

my beloued Son, in whom I am well pleased. *1. Iob. 5. 7.* There are three, which bear record in heauen, the Father, the Worde, & the Holy Ghost: & these three are one. *Esa. 42. 1.* Behold, my seruant: I will stay vpon him: mine elect, in whom my soule delighteth: I haue put my spirite vpon him: he shall bring forth iudgement to the Gentiles. *Tit. 3. 4. 5. 6.* As in the 2. Ams. in (A). *Gen. 3. 22.* As in the 13. Ams. in (C). *Luk. 1. 35.* and *4. 18. & 24. 49.* *Gen. 19. 24.* *Psal. 33. 6.* and *110. 1.* *Act. 2. 32. 33.* *Esa. 61. 1. 1. Iob. 1. 20. 22. 23. 27. Iob. 1. 32. 33. 34. and 3. 34. & 14. 16. 26. and 15. 26.*

Of the Father.

30 **W**Hat beleueest thou, when thou saiest, I beleeue in God, the Father, Almighty, maker, of heauen, and earth?

I do beleeue that the eternal Father, of our Lord Jesus Christ, who, of nothing, hath created heauen & earth, with al things therein: who also by his eternall counsell, and prouidence, doth uphold & gouerne the same: is, for Christ his sake, my God, and my father. In him therefore, I do so trust, and rest my selfe, as that I doubt not, but he will prouide for me, al thinges necessary both for my soule, & body: and moreouer, that he will turne al the euils, which, in this miserable life, he laieth vpon me, vnto my saluation: seeing, y both he is able to do it, as an almighty God: & also willing to do it, as a most bountifull Father. *A. Psal. 33. 6.* By the worde of the Lord, were the heauens made, and all the host of them, by the breath of his mouth. *Act. 14. 15.* The liuing God made

made heauen, and earth, and the sea, and all things, that in them are. *Exod.* 20. 11, as afterwards, in the fourth comāndement. *Heb.* 11. 3, as in the 25. *Aunf.* in (A). *Gen.* 1. 1. to the ende. *Psal.* 136. 5. & 148. 3. 4. 5. 6. *Act.* 17. 24. *Jerem.* 10. 12. and 51. 15.

B *Psal.* 115. 3, Our God is in heauen, hee dooth whatsoeuer he wil. *Amos.* 3. 6; Shall there bee euill in a cittie, & the Lorde hath not doone it? *Heb.* 1. 3, The sonne of God, beeing the brightnesse of the glory, and the engraued forme of his person, and bearing vp al things by his mighty worde, hath by himselfe purged our sinnes, and sitteth at the right hand of the Maiesty, in the highest places. *Rom.* 11. 36, Of the Lorde, through him, and for him, are al thinges; to him be glory for euer: Amen. *Mat.* 10. 29, Are not two sparrowes sold for a farthing, and one of them shall not fall on the ground, without your father? 30. Yea, and al the heires of your head are numbred. *Psal.* 104. 1. to 33. and 145. 14. to 21. and 139. 1. to 19. *Act.* 2. 23. and 17. 17. 28. Read more in the *Aunf.* next following, in (Y).

C *Iob.* 1. 12. As many as receiued Christ, to them he gaue power, to bee the sonnes of God, euen to them that belecue in his name. *Ephes.* 1. 5, God hath predestinated vs, to bee adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will. *Rom.* 8. 15. 16, As in the first *Aunf.* in (Y). *Esa.* 63. 16, Doubtlesse thou art our father; though *Abraham* be ignorant of vs, & *Israel* know vs not, yet thou O Lord, art our father, and our redeemer: thy name is for euer. *Ier.* 31. 1. *Gil.* 4. 4. 5. 6. 7. and 3. 26. 2. *Cor.* 6. 18. 1. *Iob.* 3. 1. 2.

D *Psal.*

**D** *Psal. 55. 22, & 1. Pet. 5. 7*, Cast thy burden vpon the Lorde, and hee shall nourish thee: hee will not suffer the righteous to fall for euer. *Psal. 145. 15*, The eyes of all waite vpon thee, and thou giuest them their meate in due season. 16, Thou openest thy hand, and fillest all thinges living, of thy good pleasure. *Mat. 6. 33*. Seeke ye first the kingdome of God, and his righteousness, & al these things shal be ministred vnto you. *Luk. 12. 22. to 33. Psal. 104. 27. 28. Gen. 1. 29. 30, & 8. 22. Esa. 1. 19. Dent. 11. 13. to 19. & 28. 1, to 15. Joel. 2. 12. to the end.*

**E** *Rom. 8. 28*, as in the first Aun. in (H).

**F** *Apoc. 1. 8*, I am Alpha and Omega, the beginning and the ending, saide the Lorde, which is, and which was, and which is to come, euen the Almighty. *Rom. 10. 12*, He that is Lorde ouer al, is rich vnto al, that call vpon him. *Gen. 17. 1*, as in the 5. Aun. in (A). *Gen. 18. 14. Matth. 19. 26. Luk. 18. 27. 2. Cor. 6. 18. Apoc. 4. 8.*

**G** *Mat. 7. 11*, If yee which are euill, can giue to your children good giftes, howe much more shall your father which is in heauen, giue good thinges to them that aske him? *Iam. 1. 5*, If any of you lacke wisdom, let him aske of God, who giueth to all men liberally, and reprocheth no man, and it shall be giuen him. *Mat. 6. 24. to the end. Rom. 10. 12.*

**H** *What is the providence of God?*

The almighty power of God, which is present in every place, by which, as by an hand, he holdeth by & governeth heauē & earth, with al creatures: In so much, that the thinges which grow vpon the earth: in like manner also, rain, & drought, fruitfulness, & barren-  
ness

nes, meat, & drinke, health & sickness, riches, & poverty; to conclude, all things do fall out, not by chance, or at adventure, but by his fatherly counsel and will.

A. *Act. 17. 25*, God is not worshipped with mens handes, as though he needed any thing, seeing hee giueth to all, life, and breath, and all things, *26*, And hath made of one blood, all mankind, to dwell on all the face of the earth, and hath assigned the times, which were ordeined before, and the bondes of their habitation, *27*, That they shoulde seeke the Lord, if so bee they might haue groped after him, and found him, though doubtlesse, he bee not farre from euery one of vs. *28*, For in him, wee liue, and moue, and haue our being, as also certaine of your owne Poets haue said, for we are also his generation. *Jerem. 23. 23*, Am I a God at hande, saith the Lorde, and not a God a farre off? *24*, Can any hide himselfe in secret places, that I should not see him, saith the Lord? Do not I fill heauen and earth, saith the Lord? *1. King. 8. 27. Ephes. 1. 23*.

B. *Heb. 1. 3*, As in the *30. Anl. in (B)*.

C. *Actes. 14. 17*, God left not himselfe without witnes, in that he did good, and gaue vs raine from heauen, and fruitfull seasons, filling our hearts with foode and gladnesse. *Deutr. 10. 18*, God doth right vnto the fatherlesse, and widdowe, and loueth the straunger, giuing him foode and raiment. *Leuit. 26. 14*, If yee will not obeie mee, saith the Lorde, *19*, I will breake the pride of your power, and I will make your heauen as yron, and your earth as brasle: *20*, And your strength shal bee spent in vaine: neither shall your lande giue her increase, neither

neither shall the trees of the lande, giue their fruit. *Psal.* 113.9, The Lord maketh the barren woman to dwell with a family, and a ioyfull mother of children. *Genes.* 20.17, *Abraham* praied vnto God, and god healed *Abimelech*, and his wife, and his woman seruantes: and they bare children. 18, For the Lord had shut vp euery wombe, of the house of *Abimelech*, because of *Sarah*, *Abrahams* wife. *Ierem.* 5.24, *Psal.* 127.3, and 128.3.4.6.1. *Sam.* 1.5.19.20. *Genes.* 8.22, and 26.12, and 28.20.21. *Mat.* 6.11. *Deuteron.* 32.39, Bechholde now, for I am hee and there is no Gods with me: I kill, and giue life: I wound, and make whole: neither is there any, that can deliuer out of my hand. 1. *Sam.* 2.6. *Exod.* 15.26,

*Iob.* 9.3.6.7. *1 Sam.* 2.7, The Lord maketh poor and maketh rich: bringeth lowe and exalteth. *Psal.* 113.7.8, and 75.6.7, and 107.23. to 42. *Deuteron.* 8.28, and 28.1, to 15. *Gen.* 24.35, and 33.11. *Iob.* 1.21. *Pro.* 32.2.

**F** *Pro.* 16.33, The lot is cast into the lap; but the whole disposition thereof is of the Lorde. *Esa.* 45.7, I forme the light and create darknesse; I make peace, and create euill: I the Lorde doe all these things. *Lament.* 3.37, Who is hee that saith, and it cometh to passe, and the Lord commaundeth it not? 2. *Sam.* 12.11, Thus saith the Lord, behold, I wil raise vp euil against thee, out of thine owne house, and will take thy wiues, before thine eyes, and will giue them vnto thy neighbour, and he shal ly with thy wiues, in the sight of this sunne. 12, For thou diddest it secretly: but I will doe this thing before all Israel, and before the sunne, 2. *Sam.* 16.21. *Achi-*

*sophel*

*David* said vnto *Abſalom*, Goe in to thy fathers concubines, which he hath left, to keepe the house: and when all Israell shall heare that thou art abhorred of thy father, the hands of al that are with thee shall be strong. 22, So they spread *Abſalom* a tent vpon the top of the house, and *Abſalom* went in to his fathers concubines, in the sight of Israell. *Psa.* 135. 6, Whatſoeuer pleased the Lord, that did hee in heauen and in earth, in the sea, and in all the depths. *Gen.* 37. 28, They drewe forth, and lifted *Ioseph* out of the pit, and solde *Ioseph* vnto the *Iſmaelits*, for twenty peeces of siluer: who brought *Ioseph* into Aegypt. Chapter 45. 7, God sent me before you, to preserue your posterity in this land, and to saue you aliue by a great deliuerance. 8, Now then you sent not me hither, but God, who hath made me a father vnto *Pharao*, and Lord ouer all his house, and ruler throughout all the lande of Aegypt. *Acts.* 4. 27, Doubtlesse, against thine holy Sonne Iesus, whom thou haddest annointed, both *Herode*, and *Pontius Pilate*, with the Gentiles, and the people of Israell, gathered themselues together, 28, To doe whatſoeuer thine hand, and thy counsell had determined before, to be doone. 2. *Sam.* 16. 3. to 12. and 24. 1. 11. 12. 13. 15. 17. 1. *Kmg.* 22. 19. to 24. *Exod.* 21. 12. 13. *Ezec.* 14. 9. *Iob.* 1. 12. and 14. 1. 4. *Mat* 8. 31. 32. *Eſa.* 63. 17.

32 What doth this knowledge of the creation, and prouidence of God profit vs?

That, in aduersity, wee may be patient: in prosperity, thankesful: and for the time to come, haue our whole trust in God, our most faithfull father eternally knowing

knowing assuredly, that nothing can dye by almightie  
from his loue D, forasmuch as al creatures are so in  
his power, that without his pleasure, they can do no-  
thing, no not so much verily as moue themselves 1.

A *Heb.* 10. 36, Yee haue neede of patience, that  
after yee haue doone the will of God, ye might re-  
ceiue the promise. *Luk.* 21. 19, By your patience,  
possesse your soules. *Rom.* 5. 3. *Iam.* 1. 2. 3. and 5. 7.  
to 12. *Iob.* 1. 28. and 29. 10. 2. *Per.* 1. 6. *Colos.* 1. 9. 11.  
*Phil.* 4. 5. 11. 12. 13. 2. *Thes.* 1. 4. 1. *Cor.* 4. 11. 12. 13.  
2. *Act.* 5. 41. & 7. 60. *Esa.* 53. 12. *Luk.* 23. 33. 34. *Mat.*  
5. 44. 1. *Cor.* 10. 10. *Phil.* 2. 14.

B *Deut.* 8. 10, When thou hast eaten, & filled thy  
selfe, thou shalt blesse the Lorde thy God, for the  
good land which he hath giuen thee. 1. *Thes.* 5. 18,  
In all thinges giue thankes, for this is the will of  
God, in Christ Iesus towards you. *Colos.* 3. 17,  
Whatsoever yee shal doe, in worde, or deed, do all  
in the name of the Lorde Iesus, giuing thankes to  
God, euen the father, by him. *Ephes.* 5. 18. 19. 20.  
1. *Tim.* 4. 3. 4. *Mat.* 14. 19. *Luk.* 24. 30. *Act.* 2. 46. 47.  
& 27. 35. *Mat.* 11. 25. 26. *Luk.* 17. 15. to 18. *Gen.* 24.  
26. 27. & 14. 20. 1. *Chron.* 29. 10. to 22. *Psal.* 107. 31.  
32. *Rom.* 1. 8. and 6. 17.

C *Ier.* 17. 5, Thus saith the Lord, Cursed bee the  
man, that trusteth in man, and maketh fleshe his  
arme, and withdraweth his heart from the Lorde,  
9, For he shall be like the heath in the wilderness,  
and shall not see when any good commeth, but  
shall inhabit the parched places in the wilder-  
nesse, in a salt lande, and not inhabited. 7, Blessed  
bee the man that trusteth in the Lorde, and whose  
hope

**Find**

E *Pro.* 21.1, The Kings hart is in the hand of the Lord, as the riuers of waters: he turneth it, whither soeuer it pleaseth him. *Iob.* 1.12, The Lord said vnto Sathan, Loe, all that hee hath, is in thine hande, onlie xppon himselfe, shalt thou not stretch out thine hande. *Ades.* 17.25.26.27.28, as in the one ann threeth. *Ann.* in (A). *Iob.* 2.6.

33 **W**HAT is the sonne of God, called Iesus, that is, the Saviour?

**A.** Because he saueth vs from al our finnes: neither ought any saluation, any where else, to be sought, neither can it any where else be found.

**A.** *Mat. 1. 21.* Shee shall bring forth a sonne, and thou shalt call his name Iesus: for hee shall saue his people from their finnes.

**B.** *Heb. 7. 25.* Hee is able perfectly to saue them, that come vnto God, by him, seeing he euer liueth, to make intercession for them. *Heb. 5. 9.* The sonne of God was made the author of eternall saluation, vnto all them, that obey him. *Heb. 1. 3.* Hee hath, by himselfe, purged our finnes. *Hebrues. 10. 14.* With one offering hee hath consecrated for euer, them that are sanctified. *Act. 4. 12.* Neither is there saluation in any other: for among men, there is giuen no other name, vnder heauen, whereby wee must be saued. *1. Sam. 10. 19.* God onely deliuereth you, out of al your aduersities, and tribulations. *Esa. 43. 11.* I, euen I, am the Lord, and beside me, there is no saviour. *Ioh. 19. 30.*

34 Doe they then beleene in the only saviour Iesus, who seek for happinesse, or saluation, of saints, or of themselves, or any where else?

**A.** No. For although verily in woordes they boast of him, to be their saviour; yet in very deed, they deny the only saviour Iesus: For, of necessity, either Iesus is not a perfect Saviour, or else they, which by a true faith embrace him, as their Saviour, doe in him find al things, that can be required vnto saluation.

**A.** *1. Cor.*

A *Galat. 1. 30*, Christ Iesus is, of God, made unto us wisdom, and righteousness, and sanctification, and redemption, *31*, That according as it is written, hee that reioiceth, lette him reioice in the Lord. *Gal. 5. 2*, Beholde, I *Paul*, say vnto you, that if yee bee circumcised, Christ shall profite you nothing. *40* Yee are abolished from Christ, & whoso euer is iustified by the Lawe, yee are faile from grace. *Rom. 10. 3*, They being ignorant of the righteousness of God, and goinge aboute to stablish their owne righteousness, haue not submitted themselves, to the righteousness of God. *2*, For Christ is the end of the lawe, for righteousness, to euery one that beleueth. *Gal. 3. 20* the end. *Phil. 2. 3* to the end. *Coloss. 1. 19*, It pleased the father, that in him should all thinges dwell, *20*, And by him to reconcile all thinges vnto himselfe, and to set at peace, through the blood of his Crosse, both the thinges in earth, and the thinges in heauen. *28*, Whome wee preach, admonishing euery man, & teaching euery man, in al wisdom, that we may present euery man, perfect in Christ Iesus. *Col. 2. 10*, Yee are compleate in Christ, which is the heade of al principality, and power. *Heb. 12. 2*, Iesus is the author, and finisher, of our faith. *Deut. 32. 4*, Perfect is the work of the Almighty, for al his waies are iudgement. *Iob. 1. 16*, Of his fulnes, haue al we receiued, and grace for grace. *Esa. 53. 9*, as in the 19. and in (1). *Iob. 19. 30*, Iesus saith, It is finished, and bowed his head, and gaue vp the ghost. *2 Cor. 12. 9*, The Lord said vnto me, my grace is sufficient for thee: For my power is made perfect through weaknesse,

97. Why is he called Christ, that is the anointed  
- Because hee was ordeined of the father, & annoin-  
ted with the holy ghost A. to be our highest Prophet &  
teacher B. who hath opened vnto vs, the secrets couel;  
and whole will of the father, concerning our redemp-  
tion C. & our highest bishop D. who by the onely sacri-  
fice of his owne body, hath redeemed vs, & doth conti-  
nually make intercession for vs vnto the father E. & our  
king F. who by his word, and spirit doth gouerne vs, &  
preserue, and keepe the saluation purchased for vs G.  
A. Heb. 1. 9. God, even thy God, hath annointed  
thee, with the oile of gladnes, aboue thy fellows.  
Esa. 61. 1. The spirit of the lord is vpon me, therefore  
hath the lord annointed mee. Esa. 42. 1. I haue chosen  
him in the 29. chapter (A) Ioh. 6. 27. Labour not for the  
meat, which perisheth, but for the meate which in-  
dureth to everlasting life, which the son of man shal  
giue vnto you; for him hath God the father sealed.  
Psal. 45. 7. Luk. 4. 18. I haue anointed thee with  
B. Ointment. Rom. 8. 15. & Act. 13. 3. and 17. 3. The Lord  
thy God, will raise vp vnto thee a prophet, like vnto  
mee, from among you, & of thy brethren vnto  
him, ye shal harken. Ioh. 4. 25. 26. and 6. 14. Luk. 7.  
36. Heb. 1. 2. & 3. I haue made knowne to you  
C. Ioh. 15. 15. All things, that I haue heard of my  
Father, haue I made knowne to you. Ioh. 1. 28. Heb.  
3. 2. 1. I haue made knowne to you  
D. Psal. 110. 4. & He. 7. 21. The Lord swaie, & wil  
not repent, thou art a Priest for euer, after the order  
of Melchisedeck, Heb. 9. 11. Christ beeing come an  
hy Priest, of good things to come, &c. 12. Obtained  
eternal redemption for vs. Zac. 6. 12. Behold the man  
whose

whose name is the brāch, & he shal grow vp out of his place, & he shal build the temple of the Lord. 13. And he shal bear the glory, & shal sit and rule in his throne, and he shal be a Priest vpon his throne, and the counsel of peace shal be betwene them bothe. *E. Heb. 10. 12.* This man after that he had offered one sacrifice for sins, sitteth for euer at the right hand of God. 14. For with one offering, hath he consecrated for euer, them that are sanctified. *He. 9. 14.* The blood of Christ which through the eternal spirite, offered himselfe without spot to God, shall purge your conscience frō dead works, to serue the liuing God. 15. And for this cause is he the mediator of the newe Testament, that thorough death which was for the redemption of the transgressions, that were in the former Testament, they which were called might receiue the promise of eternall inheritance. 1. *Tim. 2. 5.* There is one God, and one mediator between God & man, which is the man Christ Iesus. 6. Who gaue himselfe a ransom for al men, to be a testimony in due time. *Rom. 8. 9. 10. & 8. 34. Apoc. 1. 5. 1. Job. 2. 1. 2. Heb. 7. 24. 25.* *1. Luk. 1. 33.* He shal raigne ouer the house of Iacob for euer, & of his kingdom shal be no end. *Mat. 28. 18.* Al power is giuen vnto me, in heauen, and in earth. *Dan. 7. 13.* He held in the visions by night, & behold one like the son of man, came in the clouds of heauen, & approached vnto the ancient of daies, & they brought him before him. 14. And he gaue him dominion, and honor, and a kingdome, that al people, nations & languages should serue him: his dominion is an euermoring dominion, which shall

neuer be taken away; and his kingdome shal alwaies  
 be destroyed. *Ioh. 18. 36*, Iesus answered; my king-  
 dome is not of this worlde: if my kingdome were  
 of this world, my seruants woulde surely fight; that  
 I should not be deliuered to the Iewes: but now  
 is my kingdome not from hence. *37*, Pilate then said  
 vnto him, art thou a king then? Iesus answered;  
 thou saiest that I am a king: for this cause am I  
 born, and for this cause came I into the world, that  
 I should beare witness vnto the truth: euery one  
 that is of the truth heareth my voice. *Psalms. 139*  
*to the end*, & *72. 6. 10. 18.* & *89. 29. 35. 36. 37.* *Esa. 92*  
*6. 8. 32. 1. 2.* *Zachar. 9. 9. 10.* *Gm. 129. 10. 11. 12.* *Mat.*  
*21. 10. 12.* *1. Pet. 1. 5.* Ye are kept by the power of God  
 through faith, vnto saluation, which is prepared to  
 be shewed in the last time, *Phl. 1. 6*. I am perswaded  
 of this same thing; that he that hath begun this  
 good worke in you, will performe it vntill the daie  
 of Iesus Christ, *Cor. 8.* Christ shall confirme you  
 vnto the end, that ye may be blamelesse in the daie  
 of our Lorde Iesus Christ. *9.* God is faithfull; by  
 whom ye are called vnto the fellowship of his Son;  
 Iesus Christ our Lorde. *Psal. 138. 8.* The Lorde will  
 performe his worke toward mee: O Lord, thy mercie  
 endureth for ever. *Iob. 10. 27. 28. 29. 30.* As in the  
 mount, in (F). *1. Thes. 5. 23. 24.* *1. Cor. 15. 20. 21. 22.*  
*36.* But why art thou called a Christian? *13.* Because that  
 through faith; I am a member of  
 Iesus Christ, and partaker of his anointing; to  
 the end that I may both confesse his name; & also  
 present my selfe vnto him, a liuely sacrifice of thanks  
 giuing

gluing o; and in this life, with a free, and a good conscience, fight against sinne, and the Diuel, and afterwards hold with Christ an eternal kingdome over all creatures. *Rom. 8. 37.*

Also *Act. 11. 26.* The Disciples were first called Christians; in *Antiochia. 1. Cor. 6. 15.* Your bodies are the members of Christ. *Ephes. 5. 30.* We are members of Christs body, of his flesh, and of his bones. *Gal. 3. 26.* Ye are all the Sonnes of God, by faith in Christ Jesus. *Rom. 8. 29. Coloss. 1. 18.*

*Bld. 1. Job. 2. 27.* The anointing which ye receiued of him, dwelleth in you, and ye need not that any man teach you; but by the same anointing teacheth you; of all things; and it is true, and is not lying; so as it taught you, ye shall abide in it. *Rom. 8. 13.* The love of God is shed abroad in our hearts, by the holy Ghost, which is given unto vs. *Isa. 2. 28.* I will powre out my spirit vpon all flesh, and your sonnes, and your daughters shall prophesie, your old men shall dream dreames; and your young men shall see visions, *29.* And also vpon the seruants, and vpon the maids, in those daies, will I powre my spirit. *Act. 2. 17. 18. & 10. 44. 45. 47. & 15. 8. Esay. 44. 3. and 59. 21.*

Also *Mar. 10. 32.* Whosoever shall cōfesse me before men, I will I cōfesse also before my father which is in heauen: *33.* But whosoener shall denie mee before men, I will I also deny before my father which is in heauen. *Mar. 8. 38. Luke. 9. 26. & 12. 8. 9. 2. Tim. 2. 12. Rom. 10. 9. 10. 1. Pet. 3. 15. 16. Dan. 3. 16. 17. 18. Act. 4. 19. 20. 1. King. 22. 13. 14. Psal. 16. 10. 2. Cor. 4. 13. Ier. 20. 7. 8. 9. 10, Amos. 3. 8.*

D 1. Pet.

**D** *1. Pet. 2.5.* Ye be made an holy Priesthood, to offer vp spirituall sacrifices, acceptable to God, by Iesus Christ. *9.* Ye are a chosen generation, a roiall Priesthood, an holy natiō, a peculiar people, that ye should shew forth the vertues of him that hath called you, out of darkenes into his marueilous light. *Apo. 1. 6.* Christ hath made vs kings & Priests, vnto God, euen his father, to him be glory and dominiō, for euermore, *Amen. Rom. 12. 1.* I beseech you therefore brethren, by the mercies of God, that yee giue vp your bodies, a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruing of god. *3.* And fashion not yourselues like vnto this world, but be yee changed by the renewing of your minde, that yee may proue what is the good wil of God, and acceptable, and perfect. *Apo. 5. 10. & 19. 6.* **B** *1. Timoth. 3. 18.* Fight a good fight, *19.* Having faith, and a good conscience. *Heb. 10. 32.* As in the *3. an. 1. (8).* *1. Timot. 6. 12.* Fight the good fight of faith, lay holde of eternall life, whereunto thou art called, and hast professed a good profession before many witness. *Ro. 7. 21. 23. 24.* as in the *14. an. 1. (8).* *Gal. 5. 17.* The flesh lusteth against the spirit, and the spirit against the flesh: & these are contrary one to the other, so that ye cannot do the same things that ye would. *Eph. 6. 10. & 19. 1.* *Thess. 9. 4. to 10. 2.* *Tim. 4. 7. 1. Pt. 5. 8.* Be sober, and watch: for your adversary the diuel as a roaring lyon, walketh about, seeking whom he may deuour: *9.* Whoso resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren, which are in the world. *Heb. 12. 3.*

# DELIVERANCE

**F**o *Luk. 12. 32*, Fear not little flock, for it is your fathers pleasure, to giue you the kingdom. *Apo. 3. 21*. To him that ouercommeth, will I graunt to sit with me in my throne, euen as I ouercame, and sit with my father in his throne. *Apo. 2. 26. 17. 28 and 20. 6. and 21. 7. Mar. 25. 34. Luk. 22. 29. 30.*

37 Why is Christ called the only son of God, seeing we also  
are the children of God? Because Christ only is  
the eternal & natural son, of the eternal father: but  
we are so by sake, by grace, adopted of the father.  
All Job. 1. 14. The word was made flesh, and dwelt  
among vs. (& we saw the glory thereof, as the glory  
of the only begotten son of the father,) full of grace,  
& truth. Job. 1. 18. and 3. 16. 1. Job. 4. 9. Heb. 1. 2. 3. A  
Bodily, God hath predestinated vs, to be adop-  
ted, through Iesus christ, vnto himself, according to  
the good pleasure of his will. Rom. 8. 15. As in the  
38 Why dost thou call him your Lord? (said in 1)  
Because that he redeeming our bodies, & souls, frō  
shame, not with gold, nor silver, but with his precious  
blood, and deliuering vs, from al the power of the dy-  
uel: hath purchased vs, vnto himselfe, as his owne.  
A. 1. Pet. 1. 18, Yet were not redeemed with cor-  
ruptible things, as siluer, & gold, frō your vain con-  
uersation receiued by the traditions of the fathers,  
pp) But with the precious blood of Christ, as of a  
Lamb without file, & without spot. 1. Pet. 2. 9, As in  
vs. 36. Ans. in (D). 1. Co. 6. 20. & 7. 23. Ye are bought  
for a price; therefore glorifie God in your body, &  
in your spirit, for they are gods. Col. 1. 13. As in the  
Ans. in (E). Tit. 2. 14. Christ gaue himselfe for vs,  
that he might redeem vs frō al iniquity, & purge vs  
to be

a peculiar people vnto himselfe, zealous of good  
 works. 1. Cor. 3. 17. 2. Cor. 6. 16. 2. Pet. 2. 1. Deu. 32. 6.  
 Ephr. 1. 7. Mat. 20. 28. 1. Tim. 2. 6. Heb. 9. 12. 15. Gen.  
 3. 14. 15. 1. Job. 3. 8. Heb. 2. 14. 15. Coloss. 2. 15. Apoc.  
 22. 7. to 12. Job. 33. Esa. 25. 8. *What beleeuest thou, when thou saiest, he was concei-  
 ued by the holy Ghost, borne of the Virgine Mary?*  
 That the sonne of God, who is A, and abideth true  
 and eternal God: hath taken the very true nature of  
 man; of the flesh and bloode of the Virgine Marie; C;  
 by the working of the holie Ghost D; that with a fallse,  
 he might bee the true seede of David E, like vnto his  
 brethren, in all things F, sinne excepted G. *Ans. in (A)*  
 A. Job. 1. 1, In the beginning was the woord, and  
 the worde was with God, and that word was God.  
 9. All things were made by it; and without it, was  
 made nothing that was made. *Ans. in (A)*  
 B. Thou Bethlechem Ephrata, art little to be amongst the  
 thousandes of Iuda; yet out of thee shall hee come  
 forth, vnto me, that shal be the ruler in Israel; whose  
 goings forth, haue beene from the beginning; and  
 from euerlasting. *Ans. in (A)*  
 B. Rom. 9. 5, Of whom, are the fathers, & of whom  
 concerning the fleshe, Christ came; who is God  
 ouer al, blessed for euer. *Ans. in (A)*  
 C. Esa. 9. 6, As in the  
 37. *Ans. in (A)*  
 D. Job. 20. 28, Thomas saide vnto Iesus,  
 Whou art my Lord, and my God. Job. 17. 5, and 30. 8.  
 19. 22. 23. and 14. 1, Pro. 8. 12. 14. 16. 22. to 32. Cal.  
 1. 5. to 20. and 19. 10. Apoc. 1. 5. 2. Cor. 4. 4. Heb. 1.  
 3. Esa. 7. 14. Zach. 13. 7. Ier. 33. 16. 11. Tim. 3. 16. *Ans. in (A)*  
 E. Job. 1. 14, As in the 37. *Ans. in (A)*  
 F. Esa. 7. 14, As  
 in the 19. *Ans. in (A)*  
 G. Galat. 4. 4, As in the 23. *Ans. in*

**in (v).** *Luk. 1. 30*, The Angel said vnto her, feare not *Mary*: for thou hast found fauour with God. *31*, For loe, thou shalt conceiue in thy wombe, and beare a sonne, and shalt cal his name Iesus. *Luk. 2. 7. Mich. 5. 2. Rom. 9. 5. Gen. 3. 14. 15. 1. Iob. 4. 2. 3.*

**L** *Luk. 1. 34*, *Mari*s saide vnto the Angel, howe shal this bee, seeing I knowe not man? *35*, And the Angel answered, and said vnto her, the holy Ghost shall come vppon thee, and the power of the most high, shall ouer shadowe thee: therefore also, that holy thing which shal be borne of thee, shal be called the sonne of God. *Mat. 1. 18. 20.*

**E** *2. Tim. 2. 8*, Iesus Christ, made of the seede of *Dauid*, was raised againe from the dead, *Rom. 1. 3*, Iesus Christ was made of the seede of *Dauid*, according to the flesh, *Psalme. 89. 35. 36. 37. Act. 2. 29. to 33. Mat. 1. 1. &c.*

**F** *Phil. 2. 7*, Christ Iesus was made like vnto men, and was found in shape, as a man, *Heb. 2. 17*, In all thinges it became Christ, to be made like vnto his brethre, that he might be merciful, & a faithfull hy-Priest, concerning God, that hee might make reconciliation, for the sins of the people. *Heb. 7. 14. Apoc. 5. 5. and 12. 5.*

**G** *Heb. 4. 15*, We haue not an hy Priest, which cannot be touched with the feeling of our infirmities; but was in all things tempted in like sort, yet without sinne. *1. Pet. 2. 22*, Christ did no sinne, neither was there guile found in his mouth, *Hebr. 7. 26. Esa. 53. 9. 2. Cor. 5. 21.*

**40** What profit hast thou, by the holy conception, and birth of Christ?

That

**A** *Heb.* 2.14.15, As in the 1. answ. in (E). 16, For he in no sort took the Angels, but he tooke the seed of *Abraham*. 17, As in the 39. answ. in (F). *Rom.* 8. 2. 3. 4, As in the 11. answ. in (B). *Gal.* 4. 4. to 8.

**B** *Psal.* 32.1, Blessed is hee whose wickednesse is forgiven, and whose sinne is couered, 2, Blessed is the man, vnto whom the Lorde imputeth not iniquity, and in whose spirit, there is no guile. *1. Cor.* 1. 30, As in the 34. answ. in (A). *Esay.* 53. 11, By his knoweledge shall my righteous seruants iustify many: for hee shall beare their iniquities. *Esay.* 45. 24. *Ier.* 23. 6. *Dan.* 9. 24. *Act.* 13. 39.

41 *What beleuest thou, when thou saiest, he suffered?*

That at the time verily of his life, which he liued here, vpon the earth, but especially in the end thereof, hee suffered both in bodie and in soule, the wrath of God against the sinne of all mankind A; that by his suffering, as by an onlie sacrifice propitiatorie, hee might deliuer our bodies & soules, from eternall condemnation, and purchase for vs, the grace of God, righteousness, and eternall life B.

**A** *1. Pet.* 2. 24, Christ his owne selfe bare our sins, in his body, on the tree, that wee beeing deliuered from sinne, should liue in righteousness, by whose stripes ye were healed, *1. Pet.* 3. 18, as in the 20 answ. in (B). *Rom.* 5. 6, Christ when we were yet of no strength, at his time died, for the vngodly. *Hebr.* 9. 15. *Esay.* 53. 1. to the end: Reade the testimonies, of the 48. answ.

**B** *1. Iohn.* 2. 2, Christ is the reconciliation for our finnes, and not for ours only, but also for the finnes of the whole worlde. *Rom.* 3. 25, Whom God hath

set

set forth, to bee a reconciliation, through faith in his blood, to declare his righteousness, by the forgiveness of the sinnes that are passed, through the patience of God, 26, To shewe at this time his righteousness, that hee might bee iust, and a iustifier of him, which is of the faith of Iesus. *Rom. 8. 1. 3. 4.* As in the 21. aunl, in (B). *Iohn. 4. 20. Rom. 5. 10. 2. Cor. 5. 18. 19. 21.*

42 *Why did he suffer, under the iudge Pilate?*

That he, being an innocent, & yet condemned before a ciuil Iudge A, might deliuer vs from the seuerer iudgement of God, which did abide for vs all B.

A *Luke. 23. 22*, Pilate saide vnto them, the third time, but what euill hath hee doone? I finde no cause of death in him. 23, But they were instant with loude voices, and required, that he might bee crucified: and the voices of them, and of the high Priests preuailed. 24, So Pilate gaue sentence, that it shoulde bee as they required. *Act. 3. 13*, Iesus yee betraied, and denied in the presence of Pilate, when hee had iudged him to bee deliuered. 14, But yee denied the holic one, and the iust, and desired a murderer to bee giuen you, 15, And killed the lord of life, whom God hath raised from the dead, whereof we are witnesses. *Mat. 27. 19. 23. to 27. Mark. 15. 14. 15, Iob. 19. 4. 6.*

B *Esa. 53. 6*, Al we like sheep haue gone astray: we haue turned euery one to his own way: & the Lord hath laid vpon him the iniquity of vs all, *1. Cor. 5. 21*, God made him to be sin for vs, which knew no sin, that we should bee made the righteousness of God, in him, *Deut. 21. 23. Gal. 3. 13, 15.*

43 *But*

Lord laide vppon him the iniquity of vs all. *1. Cor. 5. 21*, God made him to bee sinne for vs, which knew no sinne, that wee should bee made the righteousnesse of God, in him. *Deutr. 21. 23. Gal. 3. 13. 15.*  
 43 But was it any more, that he died on the crosse, than if he had died, any other kind of death?

Yea truly: for hereby I am assured, that he took vpon himselfe the curse, that was due vnto mee: for the death of the crosse was accursed of God A.

A *Deutr. 21. 23. Galath. 3. 13*, Christ hath redeemed vs, from the curse of the lawe, when hee was made a curse for vs: for it is written, Cursed is euery one that hangeth on tree.

44 Why was it necessary, that Christ should abase himselfe euen vnto the death?

Because the iustice and truth of God A, could by no other meanes, be satisfied, for our sins, but by the very death, of the sonne of God B.

A *Gen. 2. 17*, as in the 10. Ansl. in (C) *Gen. 3. 6. 7. 16. &c.* as in the 11. Ansl. in (A) *Deut. 27. 26. & Gal. 3. 10*, as in 14. Ansl. *Rom. 3. 4*, as in the 16. Ansl. in (B). *Rom. 5. 12. to 20*, as in the 11. Ansl. in (A).

B *Heb. 9. 14. 15*. As in the 35. Ansl. in (E). *Phil. 2. 8*, Hee humbled himselfe, and became obedient vnto the death, euen the death of the crosse. *Galath. 4. 4. 5*, as in the 23. Ansl. in (D). *Hebr. 2. 9*.

45 Why was hee also buried?

That thereby it might euidently appeare, that he was, truly dead A.

A *Act. 13. 29*, When they had fulfilled all things, that were written of him, they tooke him downe from the tree, and put him in a sepulchre, *Luk. 23.*

46, Iesus

46, Iesus cried with a loud voice, and saide, father, into thy handes I commende my spirite. And when hee thus had said, hee gaue vp the Ghost, *Ioh. 19. 33. 41. 42. Mat. 27 59. 60.*

46 *But, seeing Christ died for vs, why doe we yet dy?*

Our death is not a satisfactiō for our sinns, but an abolishing of sinne, & an entrance into life eternal A. A *Rom. 7. 24*, O wretched man that I am, who shal deliuer mee from the body of this death? 25, I thank god, through Iesus Christ our Lord. *Phil. 1. 23*, I desire to be loosed, & to be with Christ, which is best of al. *Ioh. 5. 24*, Verily, verily, I say vnto you, he that heareth my word, & beleeueth in him that sent me, hath euerlasting life, and shal not come in to condemnation, but hath passed from death vnto life. 2. *Cor. 5. 1. 6. 8. Apoc. 14. 13. Luke, 16. 22. 23. and 23. 43. Eccles. 12. 7.*

47 *What benefite doe we further receiue, by the sacrifice, and death of Christ?*

By the vertue of his death, our oulde man is with him, crucified, killed and buried A; that the wicked lustes & desires of the flesh, should not hereafter raigne in vs B, but that wee should offer vp our selues, vnto him, an offering of thankfulness C.

A *Rom. 6. 2*, Howe shal we, that are dead to sinne, liue yet therein? 3, Know yee not, that al we which haue bin baptised into Iesus Christ, haue bene baptised into his death? 4, We are buried then with him by baptisme into his death, that like as Christ was raised vp from the dead, by the glory of the father, so we also should walk in newnesse of life. 5, For if wee bee grafted with him, to the similitude of his

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death,

death, euen so shal wee bee, to the similitude of his resurrection. 6, Knowing this, that our ould man is crucified with him, that the body of sin might bee destroyed, that henceforth, we should not serue sin. 7, For he that is dead, is freed from sin, 8, Wherefore if we be dead with Christ, we belecue, that we shal liue also with him, 9, Knowing that Christ beeing raised from the dead, dieth no more: death hath no more dominion ouer him, 10, For in that hee died, he died once to sin: but in that he liueth, hee liueth to God. 11, Likewise think ye also, that ye are dead to sin, but are alieue to God, in Iesus Christ our Lord. 12, Let not sin raigne therefore in your mortal body, that yee should obey it, in the lusts thereof, 13, Neither giue ye your mēbers, as weapōs of vnrighteousnes, vnto sin: but giue your selues vnto god, as they that are alieue from the dead, & giue your mēbers as weapons of righteousnesse vnto God.

B *Rom. 6. 12, As in (A) next before. Gal. 5. 24. Col. 2. 12. 13. 20. 2. Tim. 2. 11.*

C *Rom. 12. 1, 2, As in the 36. ans. in (D). Col. 3. 1. to 11. 1. Cor. 6. 14.*

48 *Why is it added: he descended into hel?*

To expresse more fully, the maner of his abasement: for hereby is meant, that both before, and especiallie, hanging vpon the crosse, hee did suffer vnspcakable, & infinite pangs, griefes, and terrours, both in soule, and body: and so in his manhood, did bear (through the infinite power and assistance of his Godhead) the whole curse of God, that was du vnto my sins; perfectly deliuering mee, both soule and bodie, from the panges and griefes, of hel: that in my greatest sorowes, and  
most

## DELIVERANCE.

135

most grievous temptations, I might herein, yet finde sufficient comfort A.

A *Esa.* 53. 1, Who will belecue our report? Or to whō, is the arme of the lord reueiled? 2, But he shal grow vp before him, as a branch, & as a root out of a dry ground: hee hath neither forme, nor beauty: when we shal see him, there shal be no forme, that we should desire him, 3, He is despised and reiectēd of men: he is a man ful of sorrowes, and hath experience of infirmities: we hidde, as it were, our faces from him: he was despised, and wee esteemed him not. 4, Surely, he hath borne our infirmities, and carried our sorrowes; yet wee did iudge him, as plagued, and smitten of God, and humbled. 5, But hee was wounded for our transgressions, he was broken for our iniquities: the chastisemēt of our peace was vpon him, and with his stripes, we are healed. 6, All we like sheepe, haue gone astray: we haue turned euerie one to his owne way, and the Lord hath laide vppon him the iniquitie of vs all. 7, Hee was oppressed, and hee was afflicted, yet did hee not open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before her shearer, is dumb, so he openeth not his mouth. 8, Hee was taken out from prison, and from iudgement: and who shall declare his age? For hee was cut out of the lande of the liuing: for the transgression of my people, was hee plagued. 9, And hee made his graue with the wicked, and with the rich in his death, though he had done no wickednes, neither was any deceit in his mouth. 10, Yet the lord would breake him, and make him subiect to infirmities:

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when he shall make his soule an offering for sinne; he shal see his seede, and shal prolong his daies, and the wil of the Lord shall prosper in his hand. 11, He shal see of the trauel of his soule, and shal be satisfied: by his knowledge, shal my righteous seruante iustifie many: for he shall beare their iniquities. 12, Therefore wil I giue him a portion with the great, and hee shall diuide the spoile with the strong, because he hath powred out his soul vnto death: & he was counted with the transgressours, and hee bare the sinne of many, and praied for the trespassers. *Deut. 21. 23. Gal. 3. 13, As in the 43. aunf. in (A). Luk. 22. 44.* Being in an agony, he praied more earnestly, and his sweat was like drops of bloode, trickling downe to the ground. *Mat. 27. 46,* Iesus cried with a loud voice, saying: *Eli, Eli, Lama sabachtani?* That is, My God, my God, why hast thou forsaken mee? 50, Iesus cried againe, with a loud voice, and yeelded vp the Ghost. *Esa. 40. 1,* Comfort yee, comfort yee my people, wil your God say. 2, Speak comfortably to Ierusalem, and cry vnto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath receiued of the Lordes hande double for al her sinnes. 1. *Iob. 1. 4,* These thinges write wee vnto you, that your ioy may be ful.

49 *What profit haue we by the resurrection of Christ?*

First, by his resurrection, he hath ouercome death, that hee might make vs partakers of that righteousness, which, by his death, hee had purchased for vs A: The we are euē now also, by y power of y same raised vp vnto a new life B: Lastly the resurrection of our head christ, is to vs a pledge, of our glorious resurrection C.

A Rom.

**A** *Rom. 4. 25*, Christ was deliuered to death, for our sinnes, and is risen againe for our iustification. *1. Pe. 1. 3*, God, according to his aboundant mercy, hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ, from the dead. *21*, Yee doe belecue in God that raised Christ from the dead, and gaue him glory, that your faith and hope might be in God. *1. Cor. 15. 17*, If Christ be not raised, your faith is vain: yee are yet in your sinnes. *20*, But nowe is Christ risen from the deade, and was made the first fruits of them that slept. *21*, For since by man came death, by man came also the resurrection of the dead. *22*, For as in *Adam* al die, euen so in Christ shal al be made aliue. *54*, Death is swallowed vppe into victory. *55*, O death, where is thy sting? O graue, where is thy victory? *56*, The sting of death, is sinne; and the strength of sinne is the Lawe. *57*, But thanks bee vnto God which hath giuen vs victorie thorough our Lorde Iesus Christ.

**B** *Rom. 6. 4*, As in the *47. ans. in (A)*. *Col. 2. 12*, Yee are buried with Christ, through Baptisme, in whom ye are also raised vp together, through the faith of the operation of God, which raised him from the dead. *Col. 3. 1. 5. Ephes. 1. 19. 20.*

**C** *1. Cor. 15. 12*, If it be preached, that christ is risen fro the dead, how say some among you, that there is no resurrection of the dead? *13*, For if there be no resurrection of the dead, then is christ not risen. *20*, But now is christ risen from the dead, & was made the first fruites of them that slept. *21. 22*, As in *(A)* next before, *Rom. 8. 11, Col. 1. 18.*

30 How understādest thou this: he ascended into heauē?

That Christ, his Disciples looking on, was taken vp from the earth into heauen A, and that for our sakes, he is euen now there B, and will be, vntill hee come againe to iudge the quicke, and the dead C.

A *Lu. 24. 51*, As christ blessed his disciples, he departed from them, and was caried vp into heauen, *Mar. 16. 19. Act. 1. 1. 9. 10. 11. Ps. 68. 18. Ep. 4. 8. 9. 10.*

B *Rom. 8. 34*, Christ is at the right hand of God, & maketh request also for vs, *Colos. 3. 1*, If then yee be risen with Christ, seeke those thinges which are aboue, where Christ sitteth at the right hande of God. *Heb. 4. 14. & 7. 26. & 8. 1. & 9. 12. 24. Ep. 4. 10.*

C *Acts. 3. 21*, The heauens must containe Iesus Christ, vntill the time that all thinges bee restored, which God hath spoken by the mouth of all his holy Prophets, since the worlde began. *Acts. 1. 11. Heb. 9. 27. 28. Mat. 24. 23. 26. 27. 30.*

31 Is not Christ then with vs, vntill the end of the world, as, *Mat. 28. 20*, he hath promised?

Christ is true God, & true man; therefore, according to his humane nature, he is not now in the earth A: but according to Godhead, maiesty, grace & spirit, hee is neuer at any time absent from vs B.

A *Iob. 17. 11*, Nowe am I no more in the world, but these are in the world, and I come to thee, holy father keepe them, &c. 12, While I was with them in the world, I kept them in thy name. *Iob. 16. 7. 28. Mat. 26. 11. Act. 3. 21.*

B *Mat. 28. 20*, Loe, I am with you alwaies, vntill the end of the world, Amen. *Iob. 14. 16*, I will pray the father, & he shall giue you another comforter, that

that he may abide with you for euer, 17, Euen the spirit of truth, whom the worlde cannot receiue, because it seeth him not, neither knoweth him: but yee knowe him: for hee dwelleth with with you, & shalbe in you. 18, I wil not leaue you comfortlesse: but I wil come to you. *Mat. 10. 19. 20. & 18. 20. Ioh. 14. 23. 25. to 29. & 16. 13. Psal. 68. 18. Eph. 4. 8. 11. 12. 13. 1. Cor. 12. 4. to the end. Aug. tract in Ioh. 50. 52* Are not the two natures in Christ, by this means pulled asunder, if the manhood be not, where soeuer the Godhead is? No: for seing the Godhead cannot be comprehended, & is in euery place present A; it doth necessarily folow, that the same indeed, is without the manhood, which he tooke, as reaching further, but yet it is neuertheless in it, & doth abide personally vnited to it B. A *Act. 7. 49*, Heauen is my throne, & the earth is my footstool: what house wil yee build for mee, saith the Lord? Or what place is it that I should rest in? *Actes. 17. 27. 28.* and *Iere. 23. 23. 24*, As in the 31. *Aunf. in (A). Ephes. 4. 6.*

B *Colos. 2. 9*. In Christ dwelleth all the fulnesse of the Godhead, bodily. *Ioh. 3. 13*. No man ascendeth vp to heauen, but hee that hath descended from heauen, the son of man, which is in heauen. *Iohn. 11. 14. 15. Mat. 28. 56.*

53 *What fruit haue we by christ his ascensio into heaue?*

First, that in heauen he maketh intercession for vs, vnto the Father A; then, y we haue our flesh in heauen, that therby as by a sure pledge, we might be assured, y it shall come to passe, that he who is our head, will liue vp vs his members, thicher to himselfe: thirdly y he sendeth to vs his spirit, as a mutual plege between him

vs c, by whose vertue, we seeke not earthly things, but the things which are aboue, where he himselfe is, sitting at the right hand of God D.

A *1. Ioh. 2. 1*, If any man sinne, we haue an aduocate with the father, Iesus Christ the iust, 2, And he is the reconciliation for our sins, & not for ours only, but also for the sinnes of the whole worlde. *1. Tim. 2. 5, 6*, As in the 35. Aunf. in (E). *Rom. 8. 34*.

B *Ioh. 14. 2*, In my fathers house are many dwelling places; if it were not so, I would haue told you: I goe to prepare a place for you. 3, And though I go to prepare a place for you, I wil come againe & receiue you vnto my selfe, that where I am, there may yee bee also. *Ioh. 17. 24* and *20. 17. Ephes. 2. 6. Colof. 3. 4. 1. Thes. 4. 17*.

C *Ioh. 16. 7*, I tel you the truth, it is expedient for you, that I goe away: for if I go not away, the comforter will not come vnto you; but if I depart, I will send him vnto you. 2. *Cor. 5. 5*, God hath giuen vnto vs the earnest of the spirite. 2. *Cor. 1. 22. Ephes. 1. 13. 14* and *4. 30. Ioh. 14. 16. 17. Act. 2. 33*.

D *Colof. 3. 1*, If ye be risen with Christ, seek those thinges which are aboue, where Christ sitteth at the right hand of god. *Phil. 3. 20*, Our conuersation is in heauen, from whence also we looke for the sauiour, euen the Lorde Iesus Christ. 21, Who shall change our vile body, that it may be fashioned like vnto his glorious body, &c.

54 Why is it added, he sitteth at the right hand of God? Because Christ hath therfore ascended into heauen, that there, he might declare himselfe to bee the head of the Church. A, by which head the Father goe

**gouerneth all thinges B.**

**A** *Ephes. 1. 20*, God raised Christ from the dead, & set him at his right hand, in the heavenly places, 21, Far aboue all principality, & power, & might, and dominion, and euery name that is named, not in this world only, but also in that that is to come. 22, And hath made al things subiect vnder his feet, & hath appointed him ouer all thinges; to be the head to the church, 13, Which is his body, euen the fulnesse of him, that filleth al in al things, *Eph. 5. 23. Colos. 1. 18. Phil. 2. 9. 10. 11. Mar. 16. 19.*

**B** *Mat. 28. 18*, Iesus came & spake vnto them, saying, Al power is giuen vnto me, in heauen, & in earth, *Ioh. 5. 22*, The Father iudgeth no man, but hath committed al iudgement vnto the Sonne. *Ioh. 17. 2. & 3. 35.*

**55** *What profit haue we, by this glory of our head christ?*

**First**, that by the holy Ghost, he powreth into vs his members, heavenly giftes: then, that by his might, hee doth shield and defend vs against all our enemies **B.**

**A** *Ephes. 4. 8*, When he ascended vp on hie, he led captiuiety captiue, & gaue gifts vnto men. 9, Now, in that he ascended, what is it, but that he had also descended first, into the lowest parts of the earth? 10, He that descended is euen the same that ascended, farre aboue all heauens, that hee might fill all things, *1. Cor. 12. 1*, to the end. *Ephes. 4. 11*, to 17.

**B** *Psa. 2. 7*, Thou art my sonne, this day haue I begotten thee. 8, I will giue thee the heathen for thine inheritance, and the ends of the earth, for thy possession. 9, Thou shalt crush them with a scep-

ter of iron, and break them in peeces, like a potters vessel. *Ioh. 10. 27. 28. 29. 30*, As in the 1. anl. in (r). *Psal. 110. 1. 2. Ephes. 4. 8.*

56 What comfort hast thou, by Christs comming again, to iudge the quicke and the dead?

That, in al miseries, and persecutions, I do boldly and cheerfully lift vp my head, looking for him, who did willingly, deliuer by himselfe, for mee, vnto the iudgement of God, & took away from me, al the curse as iudge, frō heauē A: to cast into eternal pains, al his, & my enemies B: but, to couay me, with al the elect, vnto himself, into heauenly ioies, & glozy euerlasting C.

A *Luk. 21. 28*, When these things begin to come to passe, then looke vp, and lift vp your heades; for, your redemption draweth neer. *Phil. 3. 20*, As in the 53, anl. in (D). *Rom. 8. 23. Tit. 2. 13.*

B 2. *Thes. 1. 7*, The Lord Iesus shal shew himselfe, from heauen, with his mighty Angels, 8, In flaming fire, rendring vengeance, vnto them, that doe not know God, and, which obey not, vnto the Gospel, of our lord Iesus Christ, 9, Which shal be punished, with euerlasting perdition, frō the presence of the lord, and from the glory of his power. *Mat. 25. 31*, to the end, and 13. 41. 42. 49. 50. *Iud. 14. 15. Mal. 4. 1. 2. 3. 2. Pet. 3. 7. Dan. 12. 2. Apo. 6. 12. to the end; & 20. 11, to the end.*

C 1. *Thes. 4. 16*, The Lord himselfe, shal descende from heauen, with a shout, & with the voice of the Archangel, and with the trumpet of God: and the dead in Christ, shal rise first: 17, Thē, shal we which liue, and remaine, bee caught vp with them also, in the clouds, to meet the Lord, in the aire: and so shal

We euer be, with the Lord, 18, Wherefore, comfort your selues, one another, with these words, 2, *Thef.* 1. 7. 8. 9. as in (B), next before. *Whereto ad, Ver. 10.* the words whereof, be these: When he shal come to be glorified in his saints, & to be made marueilous, in al the, that belecue, (because, our testimony towards you was belecued) in that day. *Iohn. 14. 2. 3.* As in the 53, an. in (B). *Mat. 13. 43. & 24. 30. 31. & 25. 34. Dan. 12. 3. Heb. 9. 27. 28.*

Of the holy Ghost.

**W** Hat beleuest thou concerning the Holy Ghost? First, that hee is true and coeternall God, with the eternal Father, and the Son A; then, that he is giuen also vnto me B: through a true faith, he may make me partaker of Christ, & of al his benefits C, & that he may comfort mee, & abide with me for euer D.

A *1. Cor. 3. 16, & 6. 19.* Knowe ye not that ye are the Temple of God, & that the spirit of God dwelleth in you? *Act. 5. 3.* Then saide Peter, *Ananias*, why hath Satan filled thine hart, that thou shouldst lie vnto the holy ghost? 4, Thou hast not lied vnto men, but vnto god. 2. *Pet. 1. 21.* Prophecy came not in old time, by the wil of man; but holy men of god spake, as they were moued by the holy ghost: with which place confer this, 2. *Tim. 3. 16.* The whole scripture is giuen by inspiration of God, & is profitable, &c. *Gen. 1. 2. Psal. 33. 6. Esa. 48. 16. Mat. 28. 19. Luk. 1. 35. 1. Cor. 12. 1. to the end. Act. 3. 18. 21. 1. Cor. 2. 10. 11. Esa. 6. 8. 9. 10.* conferred with *Act. 28. 25. 26. Mat. 12. 31. 1. Ioh. 5. 7. Heb. 9. 14.*

B *Esa. 44. 2.* Fear not, O *Iacob* my seruāt, & thou righteous whō I haue chosen, 3, For I wil powre water vpon

vpon the thirsty, and flouds vpon the dry ground: I wil powre my spirit vpon thy seede, & my blessing vpon thy buds. Read the testimonies in the 36. aunsf. in (B): & in the 51. aunsf. in (B). *Mat.* 28. 19. *Ioh.* 16. 7. *Rom.* 8. 9. 14. 2. *Cor.* 1. 21. 22. *Ephes.* 1. 13. 14.

**C** 1. *Pet.* 1. 2, Yee are elect according to the foreknowledge of God the father, vnto sanctification of the spirit, through obedience, and sprinkling of the blood of Iesus Christ. 1. *Ioh.* 2. 27, As in the 36. aunsf. in (B). 1. *Cor.* 12. 3. and *Ioh.* 3. 5, as in the 12. aunsf. in (B). 1. *Cor.* 6. 17. *Gal.* 3. 14.

**D** *Ioh.* 14. 16. 17. 18, As in the 51. aunsf. in (B). 1. *Pet.* 4. 14. *Act.* 9. 31. *Esa.* 59. 21.

58 What beleuest thou concerning the holy, and Catholike Church of Christ?

I beleue that the son of God **A**, from the beginning of the world, vnto the end thereof **B**, doth out of all mankind **C**, gather, defend & keepe vnto himself **D**, a company chosen vnto life eternall **E**, through his word and spirit **F**, agreeing together in the true faith **G**: and that I am a liuely member of that company **H**, and shall for euer so remaine **I**.

**A** *Ioh.* 10. 11, I am the good shepheard; the good shepheard giueth his life for the sheepe. *Esa.* 40. 11. *Ezech.* 34. 22. 23. 24. *Zach.* 13. 7.

**B** *Esa.* 59. 21, I wil make this my couenant with them, said the Lorde, my spirit that is vpon thee, & my wordes which I haue put in thy mouth, shal not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, from hence forth, euen for euer. *Psal.* 145. 13, Thy kingdome is an euerlasting kingdome, & thy dominion

dominion endureth throughout al ages, *Matth. 16. 18. 1. Cor. 11. 26. Psal. 71. 18. and 72. 17.*

**C** *Gen. 12. 3. and Act. 3. 25*, God said vnto *Abraham*, euen in thy seede, shall all the kinreds of the earth, be blessed. *Psal. 72. 8. 9. 10. 11. 17. & 145. 21. Iob. 10. 16. Ephes. 2. 13. 14. & 3. 3. 5. 6.*

**D** *Rom. 8. 29*, For, those which God knewe before, hee also predestinated to bee made like to the image of his Sonne; 30, Moreouer whom hee predestinated, them hee also called: and whom hee called, them also he iustified, and whom he iustified them he also glorified, 31, What shall we then say to these thinges? If God be on our side, who can be against vs? *Matth. 16. 18*, Vpon this rocke will I build my church, and the gates of hell shall not ouercome it. *Rom. 8. 35. 36. 37. 38. 39*, As in the 32. aunf. in (D). *Iob. 10. 27. 28. 29. 30*, as in the 1. aunf. in (F). *Esay. 40. 11. Ezech. 34. 22. 23. 24.*

**E** *Ephes. 1. 4*, God hath chosen vs in christ, before the foundation of the world, that we should be holy, and without blame before him in loue: 5, Who hath predestinated vs to bee adopted through Iesus christ, vnto himselfe, according to the good pleasure of his will, 6, To the praise of the glorie of his grace, wherewith he hath made vs accepted, in his beloued: 11, In whom wee are chosen, when wee were predestinated according to the purpose of him, which worketh all thinges after the counsel of his own wil. *Rom. 8. 29. 30. 31*, As in (D). next before. *Rom. 9. 11. to 25. & 11. 5. 6. 1. Peter. 1. 2. 18. 19. 20. Apoc. 17. 14. 2. Tim. 1. 9. Act. 13. 48. 2. Thes. 2. 13. 14. Psal. 33. 12. & 65. 4. & 105. 5. 6. Esay. 41. 8. 9.*

**F** *Esay.*

**F** *Esay. 59. 21*, As in (B) next before. *Rom. 10. 14. 15. 17*, As in the 25. aunl. in (D). *Ephes. 5. 25*, Christ loued the Church, and gaue himselſe for it, 26, That hee might ſanctifie it, and cleaſe it by the waſhing of water through the word. *Rom. 1. 18. Iob. 17. 17. Ephes. 1. 8. 9. 10. 15. 2. Tim. 3. 15. 16. 17. Esay. 8. 19. 20. Pſal. 119. 9. 11. 18. 27. 33. 34. 35. 49 50. 93. 104.*

**G** *Act. 2. 42*, They continued in the Apoſtles doctrine, and fellowſhippe, and breaking of bread, and praiers. 46, And thy continued dailie with one accord in the Temple, and breaking bread at home, did eate their meat together, with gladnes and ſingleneſſe of hart. *Ephes. 4. 3*, Endeueur to keepe the vnitie of the ſpirite, in the bond of peace. 4, There is one body, and one ſpirite, euen as yee are called, in one hope of your vocation. 5, There is one Lorde, one faith, one baptiſme, 6, One God and father of all, which is aboue all, and through all, and in you all. *Iob. 10. 4*, When he hath ſent forth his owne ſheepe, he goeth before them, and the ſheepe follow him: for they know his voice. 5, And they will not follow a ſtranger, but they flee from him: for they knowe not the voice of ſtrangers. 27, My ſheepe heare my voice, and I knowe them, & they follow me. *Ier. 32. 39*, I wil giue them one hart and one way, that they may feare me for euer, for the wealth of them, and of their children after them. *Ezech. 11. 19. 20*, and 37. 22. *Iohn. 8. 47. 1. Iob. 4. 6.*

**H** *1. Iob. 4. 13*, Hereby, know we, that we dwel in him, and he in vs: becauſe hee hath giuen vs of his ſpirite,

spirit. 2. Cor. 13. 5, Prooue your selues whether you are in the faith: examine your selues, knowe yee not your owne selues, howe that Iesus Christ is in you, except yee be reprobates? Rom. 8. 15. 16, as in the 1. aunsf. in (1). 1. Iob. 3. 21. and 5. 13.

I 1. Iob. 2. 19, They went out from vs, but they were not of vs; for if they had beene of vs, they woulde haue continued with vs: but this cometh to passe, that it might appear, that they are not all of vs. 1. Cor. 1. 8. 9. As in the 35. aunsf. in (G). Rom. 8. 35. 36. 37. 38. 39, as in the 32. aunsf. in (D). 1. Pet. 1. 5. Luk. 22. 31. 32. & 21. 17. 18. Iob. 17. 15. Psa. 55. 22. Rom. 11. 28. 29. Esa. 49. 15. 16. & 54. 8. 9. 10. 59 What meaneth the communion of Saints?

First, that all, & euery one which beleueth hath a mutual partaking of christ, & of al his good things, as his members A; then, that euery one oughte readily & cheerefully, to bestow the gistes, which he hath receiued, to the common profit and welfare of all B.

A. Ro. 8. 32, God spared not his owne son, but gaue him for vs al to death: howe shall hee not with him, giue vs al things also? 1. Cor. 6. 17, Hee that is ioined vnto the Lord, is one spirite. 1. Iob. 1. 3, That which we haue seen & heard, declare we vnto you, that ye may also haue fellowship with vs: and that our fellowship also may be with the father, & with his son Iesus Christ. 1. Cor. 10. 16. 17. & 12. 1. to the end.

B 1. Cor. 12. 7, The manifestatiō of the spirit, is giue to euery man, to profit withal. 1. Pet. 4. 10. Let euery man as he hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of god. 2. Cor. 9. 6, This yet remember that he  
• which

soweth sparingly, shal reape also sparingly, and he that soweth liberally shal reape also liberally. 7, As euery man wisheth in his hart, so let him giue, not grudgingly, or of necessity: for God loueth a cheerful giuer. 1. *Cor.* 13. 1. to the end. *Mat.* 25. 14. to 31. *Ephes.* 4. 11. to 17. *Rom.* 12. 3. to 10. & 14. 19. and 15. 1. 2. *Phil.* 2. 1. to 9. 2. *Cor.* 11. 28. 29.

60 What beleeneest thou, concerning remission of sinnes?

That God, for the satisfaction of Christ A, hath quite put out of his mind al remembrance of my sins, & of that crookednes also, wherewith I must al my life long fight B: and doth freely indue me, with the righteousness of Christ, that I shoulde not at anie time come into iudgement C.

A 1 *Ioh.* 2. 2, As in the 41. ans. in (B). 2. *Cor.* 5. 19, God was in christ, and reconciled the worlde vnto himselfe, not imputing their sinnes vnto them. 21, For hee hath made him to bee sinne, for vs, which knewe no sinne, that we should be made the righteousness of God, in him. *Rom.* 3. 24. 25. and 5. 8. 9. 10. 11. *Coloss.* 1. 14. 19. 20. 21. 22, *Dan.* 9. 17. *Esaie.* 43. 24. 25.

B *Ier.* 31. 34, *Heb.* 10. 17, I will forgieue their iniquity, and wil remember their sins no more. *Rom.* 7. 22. to 26, As in the 14. ans. in (B) *Esa.* 53. 1. to the end, as in the 48. ans. in (A). *Esaie* 44. 22. *Psa.* 103. 3. 4. 10. 12. *Rom.* 8. 1. 2. 3. *Exec.* 18. 21. 22.

C *Rom.* 24. 25, As in the 25. ans. in (F). *Ioh.* 3. 18. 36, As in the 24. ans. in (A). *Ioh.* 5. 24. *Rom.* 10. 4. *Ga.* 3. 24. 1. *Cor.* 1. 30. *Esaie* 45. 24. 25. *Ier.* 33. 16. *Apo.* 7. 9. 13. to the end.

61 What cōfort hast thou, by the rising again of the flesh?

That

That not only my soule, after that it shall depart out of the body, shal by and by, bee taken vp into heauen, vnto Christ her head. A, but that this my fleshe also, heeing by the power of Christ, raised vp againe, shall againe also, bee ioined vnto my soule, and made like vnto the glorious body of Christ.

A. *Luke 16.22*, The begger *Lazarus* died, & was caried by the Angels, into *Abrahams* bosome. The rich man also died, and was buried. 25. And being in hell, in torment, hee lifted vp his eyes, and sawe *Abraham* a farre-off, and *Lazarus* in his bosome. *Luke 23.43*, Iesus said vnto the euil doer, Verily I say vnto thee, to daie shalt thou bee with me in paradise. *Phil. 1.13*, I am greatly in doubt, on both sides, desiring to bee loosed, and to bee with Christ, which is best of al. *Apo. 14.13*, I heard a voice from heauen, saying vnto mee, write, blessed are the dead, immediately thence forth, which die in the Lorde. Euen so saith the spirit: for, they rest from their labours, and their workes accompany them. *Apo. 6.9.10.11. 2. Cor. 5.1. to 10. 1oh. 5.24. Eccles. 12.7. and, 11.3.*

B. *Act. 24.15*, I haue hope towards God, that the resurrection of the dead, which they themselves, looke for also, shal bee, both of iust, & vniust. *Phil. 3.21*, Christ shall change our vile body, that it may be fashioned, like vnto his glorious body, according to the working, whereby, hee is able, euen to subdue al thinges, vnto himselfe. 1. *The. 4.13*, I would not brethren haue you ignorant, concerning them, which are asleepe, that yee sorrow not, euen as other, which haue no hope. 14. For,

if we beleue that Iesus is dead, and is risen, euen so, them which sleep in Iesus, will God bring with him. 13. For this say we vnto you by the word of the Lord, that we which liue, & are remaining in the coning of the Lord, shall not preuent them which sleepe. *Verses 16. 17. 18.* As in the 56. aum. in (C). *Iob. 19. 25. 26. 27. 1. Iob. 3. 2. Col. 3. 4. Apoc. 20. 12. 13. 14. 1. Cor. 15. 1, to the end. 2. Cor. 4. 14. Esa. 26. 19. 21. Ezech. 37. 1. to 15. Dan. 12. 2. 13. 62 What comfort doth the Article concerning life eternall, bring vnto thee?*

That forasmuch as I do already feel in my hart, the beginnings of life eternall: it will surely come to passe, that after this life, I shall obtaine full & perfect felicity, wherein I shal for ever serue God: which felicity, neither eye hath seen, neither ear hath heard, neither hath it at any time entred into the heart of man, 1. Cor. 2. 9. & Esa. 64. 4. 2.

A 2. Cor. 4. 18, We look not on the things, which are seen, but on the things, which are not seen: for, the things, which are seen, are temporall; but, the things, which are not seene, are eternall. *Chap. 5. 1.* For, we know, that, if our earthly house of this tabernacle, bee destroyed, we haue a building, giuen of God, that is, an house not made, with hands, but, eternal, in the heauens. 2, For, therefore we sigh, desiring to be clothed, with our house, which is from heauen. 3, Because that, if we be clothed, wee shall not be found naked. 4, For, indeede, wee that are, in this tabernacle, sigh, and are burdened, because, we would not be vnclothed, but would be clothed vpon, that, immortalitie might be swallowed vp, of life,

**Act. 15.** And he that hath created vs for this thing, is  
god, who also hath giuen vnto vs, the earnest of the  
spirit. **6.** Therefore, we are alway bold, though wee  
know, that, whiles we are at home, in the bodie, we  
are absent, from the Lord. **7.** For, we walke by faith  
& not by sight. **8.** Neuerthelesse, we are bold and  
dare, rather, to remoue out of the bodie, & to dwel  
with the Lord. **9.** Wherefore also, wee couet, that,  
both, dwelling at home, &, remoouing from home,  
we may bee acceptable to him. *Rom. 8. 22, 23. Phil.*  
*3. 20. Eph. 2. 6. Heb. 11. 13. to 17.*  
**B. 10.** *Esa. 35. 10.* and, *51. 11.* The redeemed, of the  
Lorde, shall returne and come to Sion, with praise:  
and euerlasting ioye, shal be vpon their heads: they  
shal obtaine ioy, and gladnes, and sorrow, & mour-  
ning, shall flee away. *Apo. 7. 14.* These are they,  
which came, out of great tribulation, and haue wa-  
shed their long robes, and haue made their long  
robes, white, in the bloode of the Lamb. **15.** There-  
fore, are they in the presence, of the throne of God,  
and serue him, day, and night, in his temple, and he  
that sitteth, on the throne, wil dwel amongst them.  
**16.** They shall hunger no more, neither, thirst any  
more, neither, shal the sun light one them, neither,  
any heate. **17.** For, the Lamb, which is in the mid-  
dest of the throne, shal gouern them, and, shal lead  
them, vnto the liuely fountaines of waters, &, god  
shall wipe away, all teares, from their eies. *Psal. 116.*  
**11.** Thou wilt shew me the path of life: In thy pre-  
sence, is the fulnes of ioy: and at thy right hand,  
there are pleasures, for euermore. *Rom. 2. 7. 10. Esa.*  
*34. 3. Apo. 2. 26; 27. 28. &, 21. 3. 4. 10. to the end.*

*Ioh. 14. 3. and 17. 24. 1. Corint. 15. 28. 1. Ioh. 3. 2. Mal. 22. 30. Esa. 60. 15.*

63 *What benefits hast thou, by beleeuing al these things?*

**That, in Christ, I am righteous before God, and an heire of life eternal.** *A.*

*A.* *Hab. 2. 4. & Rom. 1. 17.* By the gospel the righteousness of God is reueiled, fro faith to faith: as it is written, the iust shall liue by his faith. *Rom. 3. 21.* The righteousness of God, is made manifest without the law, hauing wignes of the law, & of the Prophets, 22, To wit, the righteousness of God, by the faith of Iesus Christ, vnto al; & vp6 all that beleue. *Rom. 4. 16.* to 25, as in the 25. auns. in (A). *Rom. 5. 19.* as in the 11. auns. in (A). *Tit. 3. 7.* as in the 2. auns. in (A). *Ioh. 3. 36.* as in the 24. auns. in (A). *Rom. 4. 5.* and *10. 4.* *Gal. 3. 6. 11.* *Heb. 11. 7.* *Iam. 2. 23.* *Gen. 15. 6.*

64 *How art thou righteous before God?*

**By faith only, in Iesus Christ** *A.*; inso much, that although mine own conscience do accuse me, of grievous sinne, committed against all the commandmentes of God, and doe tell mee, that I haue not kept any one of them *B.*; and that I am stil euen greatly enclined vnto all euill *C.*: yet notwithstanding, (so that with an assured trust, &c, true faith, I doe catch holde of these benefits *D.*) without any my merites *E.*, of gods mere me rcy *F.*, the perfect satisfaction *G.*, righteousness, and holines of Christ *H.*, shall bee imputed; and giuen vnto mee *I.*, to stand me in as good steele, as if I had neither committed any sin at all, neither were steined with any little spot thereof: yea verily, as if I my selfe, had perfectly performed; that obedience, which Christ hath perfourmed for mee *K.*

*A Rom.*

A *Rom.* 3. 24. (All are justified freely, by Gods grace, through the redemption that is in Christ les. 25; Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness, by the forgiveness of the sins that are passed through the patience of god. 28. Therefore we conclude, that a man is justified, by faith, without the works of the Law, *Gal.* 2. 16. As in the 25. *Ans.* in (F). *Ephes.* 2. 8. By grace are you saved, through faith. 9. Not of works, least any man should boast himself. *Rom.* 5. 1. *Phil.* 3. 8. 9. *Gal.* 5. 4. 5. *Esa.* 53. 11. *Act.* 13. 39. Read the testimonies of the *Ans.* next before.

[illegible]

**F** Rom. 11. 5, At this present time, there is a remnant through the election of grace. 6, And if it bee of grace, it is no more of works; or else were grace, no more grace: but if it bee of woorkes, it is no more grace; or else were woorkes, no more woorkes.



**66** *Why cannot our workes be our righteousness, or at the least, some part of our righteousness, before God?*

**66** Because that that righteousness which is able to stand before the iudgement seat of God, must be thoroughly perfect, & in every respect answerable, to Gods law: but our workes, even the best of them al, are in this life, imperfect & defiled with sin.

**A** *Deut. 27. 26, & Gal. 3. 10, Cursed is every one which continueth not in all things, which are written in the booke of the Law to do them.*

**67** *How can our workes deserve nothing, seeing God doth promise unto them, a reward, both in the life present, & in the life to come?*

**A** *Esa. 1. 19, If ye consent, & obey, ye shall eat the good of the land. Psa. 19. 11, Moreover, by them, is thy servant made circumspect, & in keeping of the there is great reward. 1. Tim. 4. 8, Godliness is profitable to all things, which hath the promise of the life present, and of that that is to come. Deut. 28. 1. 15. 2. Cor. 20. 10. Matth. 5. 11. 12. and 6. 4. 6. 18. 20. and 10. 32. 41. 42. and 25. 20. 21. 32. 23. 28. 29. Luk. 16. 9. Act. 10. 4. 5. 6. Rom. 2. 6. 7. 10. Col. 3. 24. 1. Tim. 6. 17. 18. 19. Hebr. 10. 35, and 11. 26. 1. Sam. 13. 14. Pro. 22. 4.*

That reward is not given of merit, but of grace. **A**

**A** *Luk. 17. 10, When ye have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do. Mat. 10. 8. Luk. 12. 32. Rom. 6. 23. & 11. 32. 35. Apo. 21. 6. Job. 35. 6. 7. 8. Psa. 16. 2. 3. Esa. 64. 6. 7.*



**B** *Mat. 28. 19, Teach all nations baptizing them in the name of the father, and the son, and the holy Ghost: 20. Teaching them, to observe all things, whatsoever I have commanded you. Rom. 10. 14. 19. 17. and 1. Cor. 1. 21, As in the 35. anl. in (D). 1. Pe. 2. 2. 23, and 2. 24.*

**70. What are the Sacramentes?**

**A** *They are holy signes and seals, set before our eyes, and for this cause, ordeined of God, that by them, wee might the better declare and teale, unto us, the promise of the gospell: that is, that not onely to all the beleevers generally, but also, to every one of them particularly, for that only sacrifice of Christ, perfected by his death, he should freely give remission of sinnes and life eternal.*

**A** *Contra 9. 14. Ro. 4. 9, We say, that saich was imputed to Abraham for righteousness: 10, How was it imputed? When he was circumcised, or vncircumcised? Not when hee was circumcised, but when he was vncircumcised: 11, After he received the signe of circumcision, as the seale of the righteousness of the faith, which hee had when hee was vncircumcised, that hee might bee the father of all them, that beleeue, not being circumcised, that righteousness might be imputed, to them also. Dami. 30. 6, The Lorde thy God will circumcise thy heart, and the heart of thy feede, that thou mayest loue the Lorde thy God, with all thy heart, and with all thy soule, that thou mayest live. Esa. 53. 1, to the end, as in the 48. anl. in (A). Jer. 6. 6. 7. 25. Psal. 9. 14. and 19. to 27. 8. 2. 20. 21. 1. Sam. 17. 36. Esa. 6. 6. 7. 8. and 54. 9. Apoc. 10. 8. 9. 10. 11. and*

21. 10. to the end. Exodus 12. 3. to 17. 8.

71. How many parties shall be there in a Sacrament?

Two: the outward visible signe, and the inward spiritual grace.

A. Rom. 4. 9. to 12. & Deut. 30. 6. As in the ant. next before, in (A) thereunto ioine, the rest of the testimonies there alleaged. Mar. 16. 16. and 24. 14. to 27.

72. Do both the word and the Sacrament then, serve to the same end: that is, to lead our faith unto the sacrifice of Christ, finished upon the crosse, as vnto the onely foundation of our salvation?

Yea: for the holy Ghost teacheth by the gospel teach, and by the Sacraments assure us, that our whole salvation both ly, in the onely sacrifice of Christ, offered for us upon the crosse.

A. 2. Rom. 6. 2. to 4. As in the 47. ant. in (A). Gal. 3. 27. All yee that are baptised into Christ, haue put on Christ. Rom. 4. 9. to 12. As in the 70. ant. in (A): thereunto ioine the rest of the testimonies there alleaged. 1. Cor. 10. 16. 17.

73. How many Sacraments hath Christ ordeined, in the New testament?

Two: Baptisme, and the Supper of the Lord.

A. 1. Cor. 10. 1. I woulde not that yee should bee ignorant, that all our Fathers were vnder the cloude, and all passed thorough the Sea, 2. And were all Baptised vnto Moses, in the cloude, and in the Sea, 3. And did all eate the same spirituall meate, 4. And did all drinke the same spirituall drinke, (for they dranke of the spirituall Rocke, that folowed them, and the Rocke was Christ).

(A) 3. Imit. 27. OF Baptisme. Imit. 3. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

**W**hat is the outward sign or form in baptisme? Water, where in the person baptised, is dipped, or sprinkled with it, in the name of the Father, the Sonne, and the holy Ghost, *Mat. 28. 19.* And this is the secret, and spiritual grace, *1. Cor. 12. 13.* The washing away of our sinnes, by the blood, and spirit of Christ; that is, the forgiveness of sin, and regeneration of new birth. Both which we haue, by the death & resurrection of Christ, through the working of his spirit; and hereof we haue a pledge, and seale, in this Sacrament. *2. Cor. 1. 21. 22.*

**A** *Mat. 3. 11.* Indeed I baptise you with water, to a conscience of life, but he that cometh after me, is mightier than I, whose shoes I am not worthy to beare; hee will baptise you with the holy Ghost, and with fire. *1. Cor. 12. 13.* He that shall beleue and be baptised, shall be saved: but hee that will not be saved, shall be damned. *Rom. 6. 2. 10. 14.* As in the 27. an. in (A). *Gal. 3. 27.* *Act. 1. 5.* Read the testimonies of the 53. apostles in *1. Cor. 12. 13.* *1. Tim. 3. 10.*

76. Shew me the effect of Baptisme, yet more plainly, I will.

Whereas by nature we are none of Gods church, of household, but through sin are the children of wrath, most worthy of eternal damnation: We are by baptisme, received into the Church, and assured, that we are now the children of God, loved and graced with the body of Christ, become his members, and such as doe grow into one body with him. *1. Cor. 12. 13.* As in the 12. an. in (A). *1. Tim. 3. 10.*

**B** *Gal. 3. 27.* Al ye that are baptised into Christ, haue put on Christ. *1. Cor. 6. 15.* & *Ep. 5. 29.* and *Gal. 3. 26.*

As

As

As in the 36. Ansl. in (A). See the 75. Ansl. & (A).  
 77. Have art thou then, in Baptism taught and assured  
 what thou art partaker of that only sacrifice of Christ?

Because Christ hath commanded the outwarde  
 washing with water: adding thereunto this pro-  
 mise: that I am as certainly, by his blood and  
 Spirit, washed from all the uncleanness of my soule,  
 as thou, from all my sins, as I am outwardly washed  
 with water, whereby the uncleanness of the body, is  
 wont to be scourged away.

Am. Mat. 28. 19. Teach all nations, baptising them  
 in the name of the Father, & the Sonne, & the holy  
 Ghost. Act. 2. 38. Repent & be baptised, & thou shalt

Receiue the gift of the Holy Ghost. Iohn indeed baptised with water, but  
 yet shall be baptised with the Holy Ghost. Act. 2.

38. Peter said vnto them, amend your liues, & bee  
 baptised euerie one of you, in the name of Iesus  
 Christ, for the remission of sins: & ye shall receiue  
 the gift of the holy Ghost. Mar. 3. 11 & Mar. 16.

16. & Rom. 6. 3. As in the 47. Ansl. in (A). Gal. 3. 27.

C Mar. 1. 4, & Luk. 3. 3. Iohn did baptise in the  
 wilderness, & preached the baptisme of amend-  
 ment of life, for remission of finnes.

78. Shewe more plainly what it is to be washed with the  
 blood and Spirit of Christ?

This is to receiue fro God remission of sins, free-  
 ly for the blood of Christ, which in his sacrifice vpon y  
 crosse, he did shed for vs: And then also by the ho-  
 ly Spirit, to be renewed, & by him sanctifying me, to be  
 made a member of Christ: to the end, that more & more  
 we may die to sin, & liue holily, & blamelessly.

Act. 1. Ps. 1. 2. Ye are elect according to the fore-  
 know-

knowledge of God the Father, to sanctification of the spirit, through obedience, & sprinkling of the blood of Christ. *Apo. 1. 5*, Christ hath loved vs, & washed vs frō our sins, in his blood. *Zach. 13. 1*. In that day, there shall be a fountaine, opened to the house of *Dauid*, & to the inhabitants of *Ierusalē*, for sin, & for vncleannes. *Esa. 53. 1*, to the end, As in the 48. *Ans. in (A)*. *He. 12. 22. 24*. *Apo. 22. 14*. *Exe. 36. 23*. B. *Iob. 1. 33*, I, saith *Iohn*, knew not Iesus: but he that sent me to baptise with water, said vnto mee: vpon whom thou shalt see the spirit come downe, & tarry still on him, that is he, which baptised with the holy Ghost. *Iob. 3. 5*, Except a man be borne of water, and of the spirite, he cannot enter into the kingdome of God. *1. Cor. 6. 11*, Yee are washed, yee are sanctified, yee are iustified, in the name of the Lord Iesus, and by the spirit of our God. *1. Cor. 12. 13*, By one spirit, we are all baptised into one bodie, whether we be *Iewes* or *Grecians*, whether we be bond or free, and haue bin all made to drinke into one spirit. *Rom. 6. 2. to 14*. As in the 47. *Ans. in (A)*. *Colos. 2. 11. 12*.

79 Where hath Christ promised, that he will so certainly wash vs, with his blood and spirit, as wee are washed with water, in Baptisme?

In the institution of baptisme, the words whereof be these: Goe ye and teach al nations, baptising them in the name of the Father, & the Sonne, & the holy Ghost, *Mar. 28. 19*: He that shall beleue & bee baptised, shall bee saued: but hee that wil not beleue, shall be condemned. *Mar. 16. 16*. This promise is repeated againe, when the Scripture termeth Baptisme

time, the washing of the new birth, as *Tit. 3.5*: and the washing away of sinnes, as, *Act. 22.16*.

80 *Is the outward washing with water then, the very washing away of sinnes?*

**A** For only the bloude of Iesus Christ, dooth purge vs from all sinne.

**A** *Mat. 3.11*, As in the 75. *ans. in (A). 1. Pet. 3.20*, In the Arke, few, that is, eight soules were saued in the water. 21, To the which also, the figure, that nowe saueth vs, euen baptisme, agreeth, (not the putting away of the filth of the flesh, but in that, a good conscience maketh request to God) by the resurrection of Iesus Christ. *Ephes. 5.26*.

**B** *1. Cor. 6.11*, As in the 78. *ans. in (B). 1. Ioh. 1.7*, As in the 1. *ans. in (B)*.

81 *Why then, doth the holy Ghost, call Baptisme, the washing of the new birth, and the washing away of sinnes?*

Not without very good cause: For, not onely hereby, he would teach vs, that, as the uncleannesse of the body, is purged by water, so our sins, are purged, by the blood, and spirit of Christ: but the more also by this diuine token, & pledge, he would assure vs, that, by the inward washing, we are as truly washed, fro our sins, as we are washed w<sup>th</sup> outward & visible water.

**A** *1. Cor. 6.11*, As in the 78. *ans. in (B). Apoca. 7.14*, As in the 62. *ans. in (B). Apoc. 1.5*, Christ hath loued vs, and washed vs, from our sins, in his blood.

**B** *Mar. 16.16*, As in the 75. *ans. in (A). Gal. 3.27*. Al yee, that are baptised into Christ, haue put on Christ. *Gal. 3.17*.

82 *What is required of persons to be baptised?*

Faith, and repentance: that is, we must earnestly repent

repent vs, of our former wicked life *a*, and beleue assuredly, that we are cleansed from our sinnes, by the bloude of Christ, and so made acceptable to God, and that his Spirit dwelleth in vs *b*. And according to our profession, and promise, made in Baptisme, we must to the uttermost that is in vs, strue, to mortifie our flesh, and by our Godly life, to shew, that we haue put on Christ, and haue his Spirit giuen vnto vs: without this, our baptisme is no baptisme *c*.

*A* *Matth.* 3. 1, *Iohn* the baptist came and preached, 2, Saying, repent, for the kingdom of heauen is at hand. 6, And they were baptised of him, in *Jordan*, confessing their sins. 7, Nowe, when hee sawe many of the Pharisees, and of the Sadduces come to his Baptisme, hee said vnto them, O generation of vipers, who hath forewarned you to flee from the anger to come? 8, Bring forth therefore fruits woorthy amendment of life, 9, And thinke not to say with your selues wee haue *Abraham*, to our father: for I say vnto you, God is able of these stones, to raise vp children, vnto *Abraham*, &c.

*B* *Act.* 8. 36, As they went on their waie, they came vnto a certaine water, & the *Eunuch* said, see, here is water: what doth let me to be baptised? 37, And *Philip* said vnto him, if thou beleuest with all thy heart, thou maiest. Then hee answered and said; I beleue that Iesus Christ is the Son of God. 38, Then he commanded the Chariot to stand still: and they went downe into the water, both *Philip* and the *Eunuch*, and he baptised him.

*C* *Rom.* 6. 2. to 14, As in the 47. *Auns.* in (*a*). *Mar.* 16. 16, As in the 75. *Auns.* in (*a*). *Luk.* 13. 5, Except

Except yee amende your liues, yee shall all perish.  
*Rom. 2. 28.* He is not a *Jewe*, which is one outwarde;  
 neither is that, circumcision, which is outwarde in  
 the flesh, 29, But hee is a *Jewe*, which is one within,  
 and the circumcision is of the heart, in the spirit,  
 not in the letter, whose praise is not of men, but  
 of God.

83 *Why then are infants to be baptised, who by reason of  
 their tender age, cannot yet performe these things.*

Because that they, as wel as ould folkes, doe be-  
 long vnto the couenant and church of God A: and be-  
 cause that vnto them, through the blood of Christ, re-  
 mission of sinnes B, and the holy ghost, the woorker of  
 faith, is no lesse promised, than vnto ould folkes C:  
 they are by baptism, to be grafted into the church of  
 God, and to be discerned from the children of infidels  
 as in like maner it was done, in the old Testament,  
 by circumcision E, in steede whereof, in the new Te-  
 stament, Baptisme is ordeined F. And when as they  
 come to age, they must themselues, learn, belceue, and  
 acknowledge the blessings of God, whereof in Bap-  
 tisme they haue been made partakers; and earnestlie  
 indouour, in their liues, to expresse the duty, in, and by  
 their baptism professed, and promised G.

A *Gen. 17. 7.*, *Act. 2. 39.* and 3. 25, The promise is  
 made vnto you, and to your children.

B *Mt. 10. 14.*, Iesus saide, suffer the little chil-  
 dren to come vnto me, and forbid them not: for of  
 such is the kingdome of God. 16, And hee tooke  
 them vp in his arms, and put his hands vpon them,  
 and blessed them.

C *Act. 2. 39.*, The promise is made to you, and to  
 your

your children. *Psa. 22. 9*, Thou gauest me hope euen at my mothers brestes, 10, I was cast vppon thee, euen from the wombe: thou art my God, from my mothers belly. 1. *Cor. 7. 14*, The vnbeleeuing husband is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husbande, else were your children vncleane, but nowe are they holy. *Gen. 17. 7*, I wil establisth my couenant, betweene me and thee, and thy seede after thee, in their generations, for an euerlasting couenant, to be God vnto thee, and to thy seede after thee.

D *Act. 10. 47*, Can any man forbid water, that these should not be baptised, which haue receiued the holy ghost, as wel as we? 48, So he commaunded them to be baptised, in the name of the Lorde.

E *Genes. 17. 12*, Euery Man-childe of eight daies old, among you, shal be circumcised, in your generations: 13, So my couenant shal be in your fleshe, for an euerlasting couenant. 14, But the vncircumcised Man-child, in whose flesh the foreskin is not circumcised, euen that person shal be cut off from his people, because hee hath broken my couenant. *Leuit. 12. 3*, *Gen. 21. 4*, *Luk. 1. 59. & 2. 21*, *Act. 7. 8*.

F *Galat. 5. 6*, In Iesus Christ, neither circumcision auaieth any thing, neither vacircumcision, but faith, which worketh by loue. *Colos. 2. 11*, In Christ, yee are circumcised, with circumcision made without handes, by putting off the sinneful body of the flesh, through the circumcision of christ. 12, In that ye are buried with him through baptism, in whom yee are also raised vp together, through the faith of the operation of God, which raised him from the

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dead,

dead. 13, And ye, which, were dead in sins, & in the vncircumcision of your flesh, hath he quickned together with him, forgiuing you, all your trespasses.

G *Psal.* 119.9, Wherewithal shal a yong man, redres his way? In taking heed therto, according to thy word. *Pf.* 76.11, Vow, & perform vnto the lord your god, al ye that bee round about him: let them bring presents vnto him, that ought to bee feared. *Heb.* 4.2, The word which they heard profited them not, bicause it was not mixt with faith, in those that heard it. *Dent.* 29.29, The things reueiled belong vnto ys, and to our children, for euer, that we may doe al the wordes, of this Lawe. *Read the testimomes, of the 82. Aunf. in (c). 2. Tim.* 3.14.15.16.17. *Psal.* 116.12.13.14.17.18.19.

Of the Lords Supper.

84 **W**hat are the parts, and matter, of the Lords Supper?

The matter, and partes thereof, euen as, of Baptism, are of two sortes: the one is earthly, and sensible, that is, such as may be scene, felt, tasted, smelled, &c. The other, is heauenly, and remoued, from all outward senses A.

A Reade the woordes of the institution, in the 89. Aunf. were.

85 What is the earthly, and sensible part?

Bread and Wine A.

A Reade the woordes of the institution, in the 89. Aunf.

86 What is the heauenly part, and matter, remoued from al outward senses?

The

The body broken, and blood shed of Christ A.

A Reade the woordes of the institution, in the 89. Answer.

87 How art thou in this Sacrament, taught, and assured, that thou art partaker of that only Sacrifice of Christ, offered upon the crosse, and of al his benefites whatsoever?

Because christ hath commaunded me, and all the faithfull, to eat of this bread broken, and to drinke of the cup diuided, in remembraunce of him: adding t his promise thereunto: First, that his body hath as certainly been offered, and broken vpon the crosse for me, and his blood shed for me: as with mine eyes, I do behold the bread of the Lorde, to bee broken for mee, and the cup to bee imparted vnto mee. Next, that by his body, which hath been crucified for vs, and by his blood, which hath been shed for vs, my soul is as certainly fed of him, vnto life eternal: as I doe with the mouth of my body, receiue at the Ministers handes, the Bread and Wine, the signes of the Lordes body and blood.

A 1. Cor. 12. 13, As in the 78. ans. in (B). Mat. 26. 27, Also he tooke the cup, and when hee had giuen thanks, he gaue it them, saying, drink ye al of it: 28, For this is my bloode of the new testament, that is shed for many, for the remission of sinnes.

B Mat. 26. 26. 27. 28, Mar. 14. 22. 23. 24, Lu. 22. 19. 20, 1. Cor. 10. 16. 17, and 11. 23. to 27. and 12. 13. Al which places you may read, in the woordes of the institution, in the 89. ans.

88 What is it, to eate Christes bodie crucified, and to drinke his blood shed?

Not onely with an assured faith, to embrace the

whole passion & death of Christ, & to obtaine thereby remission of sinnes, and life eternall A: but also by the holie Ghost, who dwelleth, both in Christ, and in vs, to be more and more, so vnited, to his holy body B, that, although he bee in heauen C, and wee in earth: we may notwithstanding, be fleshe of his flesh, & bone of his bones, *Ephes. 5. 29. 30. 32, v:* & that as, al the members of a body, by one soul, so he & we may by one & the same spirit, be quickned & gouerned B.

A *Iob. 6. 35*, Iesus said vnto them, I am the bread of life: hee that commeth to me, shall not hunger, and hee that beleueth in me, shall neuer thirst. 40, And this is the will of him that sent me, that euery man, which seeth the Sonne, and beleueth in him, should haue euerlasting life: & I wil raise him vp, at the last day. 47, Verily, verily, I say vnto you, he that beleueth in mee, hath euerlasting life. 48, I am the bread of life. 50, This is the bread which commeth downe from heauen, that hee which eateth of it should not die. 51, I am the liuing breade, which came down frō heauen, if any mā eat of this bread, he shal liue for euer: & the bread that I wil giue, is my flesh, which I will giue for the life of the world. 53, Verily, verily, I say vnto you, except yee eate the flesh of the sonne of man, and drink his bloode, yee haue no life in you. 54, Whosoever eateth my flesh, and drinketh my bloode, hath eternall life, and I will raise him vp, at the last day. 55, For my flesh is meat indeed, and my blood is drink indeed. 57, As the liuing father hath sent mee, so liue I by the father, and hee that eateth mee, euen hee shall liue by me. 58, This is the bread which came down  
from

from heauen; not as your fathers haue eaten Manna, and are dead. Hee that eateth of this bread, shal liue for euer. 56, These things spake he in the Synagogue, as hee taught in Capernaum, 60, Many therefore, of his Disciples, when they heard this, said: this is an hard saying: who can heare it? 61, But Iesus knowing in himselfe, that his Disciples murmured at this, hee saide vnto them, dooth this offende you? 62, What then, if ye should see the sonne of man, ascend vp, where he was before? 63, It is the spirite that quickneth, the fleshe profiteth nothing: the woordes that I speake vnto you, are spirit, and life.

B *Iohn. 6. 56*, Hee that eateth my flesh, & drinketh my blood, dwelleth in me, and I in him.

C *Act. 3. 21*, As in the 30. Answer, in (c). *1. Cor. 11. 29*, As in the words of the institution in the 89. Answer.

D *1 Ioh. 4. 13*, Hereby know we that we dwel in him, and he in vs: because hee hath giuen vs of his spirite. *1. Cor. 6. 15*, Your bodies are the members of Christ. 17, He that is ioined to the Lord, is one spirit. *1. Cor. 6. 19. Ioh. 14. 23. 1. Ioh. 3. 24.*

E *Ioh. 6. 56*, As in (B), next before. And, Verses, 57. 58, As in (A) next before. *Iohn. 15. 1*, I am the true vine, & my Father is an husbandman. 2, Euery branch, that beareth not fruit, in me, hee taketh away: & evry one that beareth not fruit, he purgeth it, that it may bring forth more fruit. 3, Now are ye clean, through the word, which I haue spoken vnto you. 4, Abide in me, & I in you; as, the branch cannot beare fruit of it selfe, except it abide in the

vine, no more can yee, &c. 5, I am the vine, ye are the branches, &c. 6. If a man abide not in mee, hee is cast forth, &c. *Ioh. 14. 23. Ephes. 4. 15. 16.*

**89** In what places hath Christ promised, that he will as certainly giue vnto the faithfull, his body and bloud, thus to be eaten, and drunken, as they doe eat of this breade, broken, and drinke of the cup?

In the institution of the Supper, the woordes whereof be these; out of *Mat. 26. 26. to 31. Mar. 14. 14. to 27. Luk. 22. 19. 20. & 1. Cor. 11. 23.* I haue receiued of the Lord, that which I also haue deliuered vnto you, to wit, that the Lorde Iesus in the night that he was betrayed, tooke bread 24. And whē he had giuen thanks, he brake it, and said: Take, eat: This is my body, which is broken for you, this doe ye in remembrance of me. 25, After the same maner also, he took the cup, whē he had supped, saying: This cup is the new testament in my bloud A: This do, as oft as ye drinke it, in remembrance of me B: 26, For, as oft as yee shall eat this bread, & drinke this cup, yee shew the Lords death, till hee come. This promise is repeated againe of Paul, *1. Cor. 10. 16.* saying: The cup of blessing, which we blesse, is it not the communion of the bloud of Christ? The bread which we breake, is it not the communion of the body of Christ? 17, For we that are many, are one bread, and one body, because we al are partakers of one bread.

A. *Exod. 24. 8, Heb. 9. 20, 1. Pet. 1. 2,* Moses tooke the blood & sprinkled it vpon the people, & saide: behold the blood of the couenant, which the Lord hath made with you concerning all these thinges, B. *Exod. 13. 8,* Thou shalt shew thy sonne, saying;

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This is done because of that, which the Lorde did vnto me, when I came out of AEgypt, 9, And shal be a signe vnto thee, vpon thy hand, and for a remembrance betweene thine eies, that the Law of the Lorde may bee in thy mouth: for by a strong hand, the Lord brought thee out of AEgypt.

90 *Is then, the bread and wine changed into the verie substance of the body and blood of Christ?*

Ans: for that were to destroy the nature of a Sacrament, which must consist both of heauenly, & earthly matter A: Moreover, as the water in baptisme, is not turned into the bloud of Christ, neither is y<sup>e</sup> very washing away of sinnes it selfe, but only a token and pledge of those things, which, in baptisme, are sealed to vs; euen so, the bread and wine in the Lords Supper, (though according to the maner of sacraments, and the kind of speaking of them, vsed by the holy ghost, they be called the body & bloud of christ B: ) yet they are not, in very deed, y<sup>e</sup> bodie & bloud of Christ C.

A Read the words of the institution, in y<sup>e</sup> 89. Ans.

B 1. Cor. 10. 1. 2. 3. 4, As in the 73. Ans. in (A). Gen. 17. 10, This is my couenant which yee shall keepe betweene me, and you, & thy seed after thee. Let euery man child among you, be circumcised: 12. 13. 14. As in the 83. Ans. in (B). Exod. 24. 8, As in the 89. Ans. in (A). Exod. 13. 9. As in the 89 Ans. in (B). Tit. 3. 5, As in the 2. Ans. in (A). Act. 22. 16, As in the 79. Ans. 1. Pet. 3. 21, As in the 80. ans. in (A). Exod. 12. 27. 43. 48. and 29. 36. Act. 7. 8. Leuit. 16. 10. & 17. 11. Esa. 6. 6. 7.

C 1. Cor. 10. 16. 17, & 11. 26, as is the words of the Institution, in the 89, Ans. Verse 27, Wherefore

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who

whosoever shall eat this bread, and drinke the cup of the Lord vnworthily, shal be guilty of the body, and bloud of the Lorde. 28, Let a man therefore examine himselfe, and so let him eat of this bread, & drinke of this cup. *Mat. 26. 29,* and *Mar. 14. 25,* I will not drinke hence-forth, of this fruite of the vine, vntil that day, when I shall drink it new, with you in my fathers kingdome.

91 *Why then doth Christ call the bread his body, & the cup his bloud, or the new testament in his bloud: and why doth Paul, likewise, call the bread and the wine, the communion of the body, and bloud of Christ?*

Not without very good cause: for not only hereby hee would teach vs, that as bread and wine doe maintaine the life of the body; so his body crucified, and his bloud shed, are in very deed the true meat and drinke of our soules, whereby they are nourished vnto life eternall A: but the more also, by this visible signe and pledge, he would assure vs, that through the working of the holy Ghost, wee are as truly partakers of his body & bloud, as by the mouth of the body, we doe in a continuall thankfull remembrance of him, receiue these holy signes B: & also that his suffering and obedience is as certaine lie ours, as if wee our selues had suffered the punishment of our sins, & had fully satisfied God, for the same C.

A *Iob. 6. 51,* As in the 88. Answ. in (A). Verses. 55. 56, As in the same Answ. in (B).

B *1. Cor. 10. 16. 17,* As in the wordes of the institution, in the 89. Answ.

C *Read the testimonies of the 64. Answ. in (H. I. & K).*

92 *Whether is the Supper of the Lord to be received of*

ten, or, but once, in al our liues?

As, in Baptisme, wee are bozne againe, so with the Lordes supper, wee are alwaies fed, and susteined to spirituall, and euerlasting life. And therefore it is enough, to be once baptised, as to bee once bozne A: but as wee neede oft to bee fedde, so, for a continuall thankfull remembrance of Christs death, and of the benefits, that we receiue thereby: the Lordes supper is oft to be receiued B: and that onely in such forme, and order, as in the institution thereof, hee hath prescribed vnto vs C.

A *Mar. 16. 16*, As in the 75. *Aunf. in (A).* *Ioh. 3. 5*, Except a man bee borne of water, and of the spirit, he cannot enter into the kingdome of God.

B *1. Cor. 11. 25. 26*, As in the wordes of the institution, in the 89. *Anf. Ioh. 6. 51. 55. 57. 58*, As in the 88. *Aunf. in (A).*

C *1. Cor. 11. 17*, In this that I declare, I praise you not, that yee come together, not with profit, but with hurt. 18, For first of all, when yee come together in the Church, I heare that there are dissensions among you; 20, When yee come together therefore, into one place, this is not to eat the Lordes supper: 21, For euery man, when they should eate, taketh his owne supper afore, and one is hungrie, and another is drunken. 22, Haue yee not houses to eate and drinke in? Despise yee the Church of God, and shame them that haue not? What shall I say vnto you? Shall I praise you in this? I praise you not. *Verses, 23. 24. 25. 26.* For, &c. As in the wordes of the institution, in the 89. *Anf. Verses, 27. 28*, As in the 90. *Aunf. in (C).* *Verse 29*,  
For,

For he that eateth & drinketh vnworthily, eateth, & drinketh his own damnation, because he discerneth not the Lords body. 30. For this cause, manie are weak, & sick among you, & many sleep. 31, For if we would iudge our selues we should not be iudged. 33, Wherefore, my brethren, when yee come together, to eate, tary one for another. 34. And, if any man be hungry, let him eat at home, that yee come not together, vnto condemnation.

93 *Was this supper ordeined of Christ, to bee offered vp, as a sacrifice, to God the father, for remission of sinne?*

**Ans.** For the burden of sinne, and damnation due vnto it, is so great and horrible, that, only the son of God was able to offer sacrifice for our deliuerance from the same. When Christ our saviour therefore died vpon the crosse, hee once for all fullie made that eueralsting sacrifice, acceptable to God the father, for the propitiation of sin, washing vs from the same, in his blood, for our saluation, for euer: & hath left nothing for vs, to doe, but firmly to fix our faith in him, and thankfully to take the vse, and benefit, of that eternall sacrifice, which wee chiefly doe, in the Lords supper c.

**A** Read the testimonies in the 18. Aunl. in (B): & in the 44. Aunl. in (B).

**B** Read the testimonies of the 35. aunl. in (E): and of the 34. Aunl. in (B): and of the 40. in (B): and of the 41. in (B).

**C** Reade the testimonies of the 24, Aunl. in (A): and of the 36. in (D).

94 *What difference is there, betwixt the supper of the Lord, and the popish Masse?*

The

The supper of the Lorde, both witness, that wee haue perfect remission of al our sins, for that only sacrifice of Christ, which hee himselfe hath once for all, vpon the crosse, accomplished A: and that we are also through the holy Ghost, grafted into Christ, who, now, according to his manhood, is only in heauen, at the right hand of God the father C, where he wil bee worshipped of vs D. But the Masse denieth remission of sins, vnto the quick & the dead, for the only passion of Christ, except, that now also, Christ be of the sacrificing masse priests, daily offered vp for the: & then also it teacheth that Christ is bodily present, vnder y<sup>e</sup> likenes of bread and wine, & that therefore he is in them to be worshipped E. And so, the very foundation it self, of the masse, is nothing els, but a denying, of that one and only sacrifice, and passion of Iesus christ, and therefore, a cursed idolatry.

A *Heb. 7. 27*, Christ needed not dailie, as those hie Priestes, to offer vp sacrifice, first, for his owne sinnes, and then for the peopple: for that did hee once, when he offered vp himself, *Heb. 9. 24*, Christ entred into very heauen, to appeare nowe in the sight of God for vs, 25, Not that hee should offer himself often, as the hy priest entered, into the holy place, euery year, with other bloode, 26, (For then must hee haue often suffered, since the foundation of the world) but nowe in the end of the world, hath hee appeared once, to put away sin, by the sacrifice of himselfe, *Heb. 10. 10*, By the will of God, we are sanctified, euen by the offering of the body of Iesus Christ, once made. 12, After Christ had offered one sacrifice for sins, he sitteth for euer at the right

right hand of God. 14, For, with one offering, hath hee consecrated for euer, them that are sanctified. *He. 9. 12. 28. Ioh. 19. 30. Mat. 26. 28. Luk. 22. 19. 20.*  
**B** 1. *Cor. 12. 13*, As in the 78, ans. in (B). 1. *Cor. 10. 16. 17*, As in the words of the institution, in the 89. ans. 1. *Cor. 6. 17*, He that is ioined vnto the Lord, is one spirit.

**C** *Act. 3. 21*, As in the 50. ans. in (c). *Heb. 1. 3*, As in the 30. ans. in (B). *Heb. 8. 1. Col. 3. 1.*

**D** *Ioh. 4. 21*, Iesus said vnto her, woman beleeue me, the houre commeth, when yee shall neither in this mountaine, nor at Ierusalem worship the Father. 22, Ye worship that which ye know not, wee worship that which wee knowe: for saluation is of the Iewes, 23. But the houre commeth, and now is, when the true worshippers, shal worship the Father, in spirit, and truth: For the father requireth euen such, to worship him, 24, God is a spirite, and they that worship him, must worship him, in spirit and truth, *Phil. 3. 20*. As in the 53. ans. in (D). *Ioh. 20. 17. Luk. 24. 26. 51. 52. Act. 7. 55. 56. 1. Thes. 1. 9. 10.*

**E** That this doctrin is taught in the Masse, he that wil, may see, In *Canone Masse: Item, de consecra. dist. 2. 95* What is our duty to doe, that we may come rightly to the Lords Supper?

We must examine our selues, whether we bee the true members of Christ, or no A.

**A** 1. *Cor. 11. 28*, As in the 90. ans. in (c). 2. *Cor. 13. 5*. As in the 58. ans. in (H).

96 How shal we know this?

If that we be truly sorrowful, for that that by our sins, we haue offended God: and doe assuredly beleeue that

what for Christes sake, they are forgiven vs: and that the infirmities, which doe still remain in vs, are by his sufferings & death covered: If also we do vnfaignedly desire, more and more to profite, in faith and puritie of life; finally, if (seeing in the Lords supper, is contained a token of loue and frindship, among men) we do bear a brotherly loue to our neighbors, that is, to al men; without any euil wil, or hatred A.

A *Rom.* 8. 1, They which are in Christ, walke not according to the flesh, but according to the spirit. *Gal.* 5. 24, They that are Christs, haue crucified the flesh, with the affections, and lustes. Read the testimonies, in the 68. ans. in (A). and in the 105, in A and B. *Mat.* 5. 23, If thou bringest thy gift to the altar, and there remembrest that thy brother hath ought against thee, 24, Leauē there thine offering, before the altar, and go thy way: first bee reconciled to thy brother, and then come, and offer thy gift, *Mat.* 6. 14, If ye doe forgive men their trespasses, your heauenly father wil also forgive you. 15, But if yee doe not forgive men their trespasses, no more will your father forgive you, your trespasses. *Iob.* 15. 1, 2. 3. 4. 5. 6, As in the 88. ans. in (E).

97 If we come not rightly, that is either without true repentance, or in hipocrisie, what hurt is there, vnto vs?

We eate and drinke vnto our selues, damnation A, 1. *Cor.* 11. 27. 28, As in the 90. ans. in (C). Vers. 19. 30, As in the 92. ans. in (C). 2. *Cor.* 6. 14. to 19.

98 Whether ought such as by their confessio, & life, shew themselves to bee infidels, and wicked, to bee admitted to this Supper?

They ought not A. For by this meanes, the covenant

nant of God is prophaned; and the wrath of god, against the whole congregation, prouoked. Wherefore, the church, vling the keyes of the kingdome of heauen, according to the commandement of Christ, & of the Apostles; ought to stop such from the supper, vntil they shal repent, and change their maners c.

A *Psal.* 50. 16, Vnto the wicked, said God, what hast thou to doe, to declare mine ordinaunces, that thou shouldest tak my covenant in thy mouth, 17. Seeing thou hatest to bee reformed, & hast cast my wordes behinde thee? 22, O consider this, yee that forget God, least I teare you in peeces, and there be none that can deliuer you, 23, To him that disposeth his way aright, will I shew the saluation of God. 1. *Cor.* 10. 21, Yee cannot drink the cup of the Lorde, and the cup of Diuels. Yee cannot bee partakers of the Lords table, and of the table of diuels. *Exo.* 12. 43, The Lorde saide vnto *Moses*, and *Aaron*; This is the law of the passeouer: no straunger shall eate thereof. 44, But euery seruant, that is bought for mony, when thou hast circumcised him, then shal he eat thereof. 45, A stranger, or an hired seruant, shal not eat thereof.

B 1. *Cor.* 11. 17. 18. 20. 21. 22, As in the 92. *Ans.* in (c). 27. 28, As in the 90. *Ans.* in (c). 29. 30. 31. 33. 34, As in the 92. *ans.* in (c). *Pro.* 21. 27, The sacrifice of the wicked is an abomination. *Pro.* 28. 9, He that turneth his eare from hearing the Lawe, euen his prayer shal be abominable. *Esa.* 1. 11, to 16, & 66. 3. *Ier.* 7. 21. 22. 23. *Leuit.* 7. 20. 21.

C Read the testimonies of the 101. *ans.* in (c). & (e).  
99 What are the keyes of the kingdome of heauen?

The

The preaching of the Gospel, and ecclesiasticall discipline: whereby heauen is opened to the beleeuers, and shut to the vnbelleeuers A.

A *Matth. 16. 19. and 18. 18, and Ioh. 20. 23,* I will giue vnto thee, the keies of the kingdome of heauen, and whatsoeuer you shal bind vpon earth, shal be bound in heauen: and whatsoeuer you shal loose on earth, shal be loosed in heauen, Reade the testimonies of the ans. next following; and of the 101. ans. in (C. D. E.)

100 *How is the kingdome of heauen opened, and shut, by the preaching of the Gospel?*

When, as according to the commaundement of Christ, it is publickly declared to all and euery one of the faithful, that for the merites of Christ, god dooth pardon the of al their sins, as oft as with a true faith, they do embrace the promise of the gospel: but contrariwise, is, to al infidels and hypocrites, threatned, that the wrath of god, & eternal condemnatio, doth remain for the, so long as they continue in their sins A: according to which testimony of the gospel, god wil iudge of men, both in the life present, & in the life to come B.

A *Mar. 16. 15,* Go ye into al the world, & preach the Gospel to euery creature. 16, Hee that shal beleeue, & be baptised, shal be saued: but he that will not beleeue, shal be damned, *Ioh. 3. 18. 36,* As in the 24. ans. in (A), 2. *Cor. 2. 14. 15. 16.*

B *Ioh. 20. 21,* Iesus said vnto them, peace be vnto you: as my father sent mee, so sende I you. 22, And when he had said that, hee breathed on them, and said vnto them, receiue the holy ghost. 23, Whoso-  
euer sinnes ye remitt, they are remitted vnto them:  
and

and whosoever sins yee retein, they are reteined.  
*Mat. 16. 19. & 18. 18.* As in the ans. next before.

101 *How is the kingdome of heauen, opened, and shutte, by the Ecclesiastical discipline?*

When as according to the commaundement of Christ, they, which in name verily are Christians, but in doctrine, or life, do bewray themselves, to be strangers vnto Christ; after that hauing been diuers times brotherly admonished A, they will not depart from their errors, or offences, are made known vnto the Church, or vnto them, who are of the church appointed to the same busines B: and if they obey not the admonition of these, are of them, by beeing forbidden the vse of the Sacraments, shut out from the assembly of the church C: and of God himselfe, from the kingdom of christ D: and are again, if they profess amendment, and doe in truth shew the same, receiued, as members of christ, and of the church E.

A. *Leuit. 19. 17.* Thou shalt not hate thy brother in thy hearte, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne. *Mat. 18. 15.* If thy brother trespass against thee, goe, and tell him his fault, betweene thee, and him alone: if hee hear thee, thou hast wonne thy brother. 16, But if hee heare thee not, take yet with thee, one or two, that by the mouth of two or three witnesses, euery word may be confirmed. *Dan. 12. 3.* They that bee wise, shal shine as the brightnes of the firmament: and they that turne many to righteousness, shall shine as the stars, for euer and euer. *Iam. 5. 19.* Brethren, if any of you haue erred from the truth, and some man hath conuerted him, 20, Let him know, that

that hee which hath conuerted the sinner from going astray, out of his way, shall saue a soule from death, and shall hide a multitude of finnes. 1. *Thes.* 5. 11. *Gal.* 6. 1. *Coloss.* 3. 16. *Hebr.* 3. 13. *Prouerb.* 24. 24. 25. *Psalms.* 119. 53. 136. 139. *Ezech.* 18. 30. 32.

**B** *Matth.* 18. 17, If he will not voutsafe to heare them, tell it vnto the Church. 1. *Cor.* 12. 28; God hath ordeined some in the Church: as first; Apostles, secondlie Prophets; thirdly Teachers, then them that doe miracles; after that, the giftes of healing, helpers, gouernours, diuersitie of tongues. *Rom.* 12. 6; Seeing wee haue giftes that are diuerse, according to the grace that is giuen vnto vs; whether wee haue prophecie, let vs prophetic according to the proportion of faith: 7, Or an office, let vs wait on the office: or he that teacheth, on teaching: 8, Or hee that exhorteth, on exhortation: hee that distributeth, let him doe it, with simplicitie: hee that ruleth, with diligence: hee that sheweth mercie, with cheerfulness. 1. *Tim.* 5. 17, The elders that rule well, are worthie of double honour, specially, they which labour in the woord, and doctrine. *Actes.* 14. 23, They ordeined them elders, by election in euerie Church, and praied, and fasted, and commended them to the Lorde, in whom they beleeued. Read the testimonies in (c), next following. *Ephes.* 4. 11. to 17.

**C** *Matth.* 18. 17, If hee refuse to heare the Church also, let him bee vnto thee as an heathen man, and a publicane. 1. *Thes.* 5. 12, Wee be-

brethren, that ye knowe them which  
 labour among you, and are ouer you in the Lord, &  
 admonish you, 1. That ye haue them in singular  
 loue, for their works sake. 1. Cor. 5. 1, It is heard cer-  
 tainly, that there is fornication among you, & such  
 fornication, as is not once named among the Gen-  
 tiles, that one should haue his fathers wife. 2, And  
 ye are puffed vp, and haue not rather sorrowed,  
 that he which hath done this deed, might bee put  
 from among you. 3, For I verily as absent in body,  
 but present in spirit, haue determined already, as  
 though I were present, that he that hath thus done  
 this thing. 4, When ye are gathered together, and  
 my spirit, in the name of our Lord Iesus Christ,  
 that such an one, I say, by the power of our Lord  
 Iesus Christ, 5, Bee deliuered to Satan, for the de-  
 struction of the flesh, that the spirit may bee saued  
 in the day of the Lord Iesus. 6, Your reioicing is  
 not good: know ye not that a little leauen, leaue-  
 neth the whole lump? 7, Purge out therefore, the  
 old leauen, that ye may bee a new lump, as ye are  
 vnleauened; for Christ our Pasche, is sacrificed  
 for vs. 8, Therefore let vs keepe the feast, not with  
 old leauen, neither in the leauen of maliciousnesse,  
 & wickednesse: but with the (vnleauened bread of  
 sincerity, & truth. 9, I wrote vnto you in an epistle,  
 that ye should not company together with fornicators,  
 10, And not altogether, with the fornicators  
 of this world, or, with the couetous, or with extor-  
 sioners, or with Idolaters: for then ye must go out of  
 the world: 11, But now I haue writte vnto you, that  
 ye company not together: If any that is called a  
 bro-

brother, be a fornicator, or couetous, or an Idolater, or a railer, or a drunkerd, or an extortioner, with such an one, eate not. 12, For, what haue I to doe, to iudge them also which are without? Do yee not iudge them that are within? 13, But God iudgeth them that are without. Put awaie therefore, from among your selues, that wicked man. 2. *Iohn*. 10, If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bid him God-speed. 11, For hee that biddeth him God-speede, is partaker of his euill deeds. *Apoc*. 18. 4, I heard a voice from heauen, saying, Goe out of her, my people, that, yee bee not partakers, in her finnes, and, that, yee receiue not, of her plagues. 2. *Thef*. 3. 6. 14. 15. *Rom*. 16. 17. 2. *Cor*. 6. 14, to the end. 1. *Tim*. 1. 20. *Tit*. 3. 10. 11. *Altes*. 2. 40. *Esay*. 52. 11. *Numb*. 16. 26. *Psalms*. 50. 16, to the ende. and, 26. 4. 5. and, 119. 115. and, 101. 6. 7. *Prouer*. 2. 10. 10, 14. and, 14. 7. and, 22. 24. 25. *Hebrues*. 13. 17.

D 1. *Cor*. 5. 4. 5, As, in (c), next before. Read the testimonies, of the 100. answ. in (b).

E 2. *Cor*. 2. 6, It is sufficient, vnto the same man, that, hee was rebuked of many. 7, So that nowe, contrariwise, ye ought rather, to forgieue him, and comfort him, least, the same shoulde bee swallowed vp, with ouer-much heauinesse. 8, Wherefore, I pray you, that, you woulde confirme your loue, towards him: 11, Least, Sathan should circumuent vs: for, wee are not ignoraunt, of his enterprises.



THE THIRD PART  
OF MANS THANKFVLNESSE



EEING then, that we are deliuered  
from all sinne and miserie, without any  
our merit, by the only mercy of God, for  
Christes sake: what cause is there, why  
we should doe good workes?

102

Because that Christ hauing by  
his blood redeemed vs, both by his holy spirit alle-  
renue vs, according to his owne Image: that wee  
by so great graces, beeing moued, might all our life  
long, shew our selues thankfull towards God: and  
he by vs, might be glorified. Then that wee also  
euerie one of vs, might bee assured of our faith by the  
fruites thereof: and lastly, that by the puritie of our  
liues, we might winne others vnto Christ.

A Rom. 6. 2. to 14. As in the 47. Aunf. in (A). Ioh. 15. 1. 2. 3. 4. 5. 6. As in the 88. Aunf. in (E). 1. Ioh. 3. 3. 9. As in the 68. Aunf. in (A). Tit. 3. 5. 6. As in the 2. Aunf. in (A). Ephes. 2. 10. As in the 2. Aunf. in (D). 1. Cor. 6. 11. As in the 1. Aunf. in (K).

B 1. Pet. 2. 5. 9. & Rom. 12. 1. 2. As in the 36. Aunf. in (D). Luk. 1. 74. We beeing deliuered out of the handes of our enimies, shoulde serue him without feare, 75. All the daies of our life, in holinesse and righteousnesse, before him. Eph. 1. 4. As in the 58. Aunf. in (E). 1. Thes. 4. 7. God hath not called vs vnto vncleannesse, but vnto holinesse. 1. Cor. 6. 20. Rom. 14. 17. 18. Ioh. 15. 16. Deut. 28. 46. 47. Psal. 116. 12. 13. 14. 17. &c.

C Mar. 5. 16. Let your light so shine before me,

Nij

that

# OF MANS

that, they may see your good works, & glorifie your  
father, which is in heauen. *Ioh. 15. 8.* Heerein, is my  
father glorified, that, ye bear much fruit, & be made  
my disciples. *1. Pet. 2. 12.* Haue your conuersation,  
honest among the *Gentiles*, that, they which speak  
euill of you, as, of euill doers, may by your good  
works, which they shall see, glorify god, in the day  
of visitation. *Phil. 1. 11. Tit. 2. 9. 10. 1. Cor. 10. 31. and*  
*6. 20. Eph. 4. 49. 2. 3. and 6. 1. 3.*

*1. Pet. 1. 10.* Giue diligence, to make your call-  
ing, and election, sure: for, if ye do these things, ye  
shall neuer fall. *Matth. 7. 17.* Euery good tree bring-  
eth forth good fruit, and, a corrupt tree, bringeth  
forth euill fruit: *18.* A good tree, cannot bring forth  
euill fruit, neither, can a corrupt tree, bring forth  
good fruit. *20.* Therefore, by their fruits, yee shall  
know them. *Gal. 5. 24.* They that are Christs, haue  
crucified the flesh, with the affections, & the lusts.  
*1. Ioh. 3. 10.* In this, are the children of god known,  
& the children of the Diuell: whosoever doth not  
righteousnes, is not of God, neither he that loueth  
not his brother. *Rom. 8. 1. 10. 14. Phil. 3. 3. Tit. 2. 11.*  
*12. Act. 15. 9. & 19. 18. 1. Thes. 1. 4. 5. 6. & 5. 6. 7.*  
*8. 1. 1. Pet. 2. 2. 3. Ia. 1. 22. to the end. Psa. 119. 11. 104.*  
*& 10. 23. & 19. 9. & 103. 17. 18. & 15. 1. to the end.*  
*Esa. 1. 16. 20. 21. Ezech. 18. 21. 2. Tim. 2. 19. 20. 21.*  
*Leu. 19. 14. Exod. 20. 20. Ioh. 15. 35. & 15. 14. Mat.*  
*7. 21. 1. Iohn. 2. 3. 4. 5. 9. 10. and 3. 3. 6. 7. 8. 9. 14. 15.*  
*16. 17. 18. 19. 24. and 4. 2. 3. 6. 7. 8. 12. 13. 16. 20.*  
*21. and 5. 4. 5. 13.*

*1. Ioh. 5. 16.* As in (c), next before. *1. Peter. 3. 1.*  
Let wiues be subject to their husbands, that euen  
they

## THANKFULNESS

they which obey not the word, may without the  
word bee won by the conversation of the wines, &c.  
While they behold your pure conversation, which  
is with feare. *2. Cor. 9. 2.* Your scale hath prouoked  
many. *Rom. 1. 19. & 1. 13. 1. 14. 1. 21. 2. 14. 2. 15. 2. 16. 2. 17. 2. 18. 2. 19. 2. 20. 2. 21. 2. 22. 2. 23. 2. 24. 2. 25. 2. 26. 2. 27. 2. 28. 2. 29. 2. 30. 2. 31. 2. 32. 2. 33. 2. 34. 2. 35. 2. 36. 2. 37. 2. 38. 2. 39. 2. 40. 2. 41. 2. 42. 2. 43. 2. 44. 2. 45. 2. 46. 2. 47. 2. 48. 2. 49. 2. 50. 2. 51. 2. 52. 2. 53. 2. 54. 2. 55. 2. 56. 2. 57. 2. 58. 2. 59. 2. 60. 2. 61. 2. 62. 2. 63. 2. 64. 2. 65. 2. 66. 2. 67. 2. 68. 2. 69. 2. 70. 2. 71. 2. 72. 2. 73. 2. 74. 2. 75. 2. 76. 2. 77. 2. 78. 2. 79. 2. 80. 2. 81. 2. 82. 2. 83. 2. 84. 2. 85. 2. 86. 2. 87. 2. 88. 2. 89. 2. 90. 2. 91. 2. 92. 2. 93. 2. 94. 2. 95. 2. 96. 2. 97. 2. 98. 2. 99. 2. 100. 2. 101. 2. 102. 2. 103. 2. 104. 2. 105. 2. 106. 2. 107. 2. 108. 2. 109. 2. 110. 2. 111. 2. 112. 2. 113. 2. 114. 2. 115. 2. 116. 2. 117. 2. 118. 2. 119. 2. 120. 2. 121. 2. 122. 2. 123. 2. 124. 2. 125. 2. 126. 2. 127. 2. 128. 2. 129. 2. 130. 2. 131. 2. 132. 2. 133. 2. 134. 2. 135. 2. 136. 2. 137. 2. 138. 2. 139. 2. 140. 2. 141. 2. 142. 2. 143. 2. 144. 2. 145. 2. 146. 2. 147. 2. 148. 2. 149. 2. 150. 2. 151. 2. 152. 2. 153. 2. 154. 2. 155. 2. 156. 2. 157. 2. 158. 2. 159. 2. 160. 2. 161. 2. 162. 2. 163. 2. 164. 2. 165. 2. 166. 2. 167. 2. 168. 2. 169. 2. 170. 2. 171. 2. 172. 2. 173. 2. 174. 2. 175. 2. 176. 2. 177. 2. 178. 2. 179. 2. 180. 2. 181. 2. 182. 2. 183. 2. 184. 2. 185. 2. 186. 2. 187. 2. 188. 2. 189. 2. 190. 2. 191. 2. 192. 2. 193. 2. 194. 2. 195. 2. 196. 2. 197. 2. 198. 2. 199. 2. 200. 2. 201. 2. 202. 2. 203. 2. 204. 2. 205. 2. 206. 2. 207. 2. 208. 2. 209. 2. 210. 2. 211. 2. 212. 2. 213. 2. 214. 2. 215. 2. 216. 2. 217. 2. 218. 2. 219. 2. 220. 2. 221. 2. 222. 2. 223. 2. 224. 2. 225. 2. 226. 2. 227. 2. 228. 2. 229. 2. 230. 2. 231. 2. 232. 2. 233. 2. 234. 2. 235. 2. 236. 2. 237. 2. 238. 2. 239. 2. 240. 2. 241. 2. 242. 2. 243. 2. 244. 2. 245. 2. 246. 2. 247. 2. 248. 2. 249. 2. 250. 2. 251. 2. 252. 2. 253. 2. 254. 2. 255. 2. 256. 2. 257. 2. 258. 2. 259. 2. 260. 2. 261. 2. 262. 2. 263. 2. 264. 2. 265. 2. 266. 2. 267. 2. 268. 2. 269. 2. 270. 2. 271. 2. 272. 2. 273. 2. 274. 2. 275. 2. 276. 2. 277. 2. 278. 2. 279. 2. 280. 2. 281. 2. 282. 2. 283. 2. 284. 2. 285. 2. 286. 2. 287. 2. 288. 2. 289. 2. 290. 2. 291. 2. 292. 2. 293. 2. 294. 2. 295. 2. 296. 2. 297. 2. 298. 2. 299. 2. 300. 2. 301. 2. 302. 2. 303. 2. 304. 2. 305. 2. 306. 2. 307. 2. 308. 2. 309. 2. 310. 2. 311. 2. 312. 2. 313. 2. 314. 2. 315. 2. 316. 2. 317. 2. 318. 2. 319. 2. 320. 2. 321. 2. 322. 2. 323. 2. 324. 2. 325. 2. 326. 2. 327. 2. 328. 2. 329. 2. 330. 2. 331. 2. 332. 2. 333. 2. 334. 2. 335. 2. 336. 2. 337. 2. 338. 2. 339. 2. 340. 2. 341. 2. 342. 2. 343. 2. 344. 2. 345. 2. 346. 2. 347. 2. 348. 2. 349. 2. 350. 2. 351. 2. 352. 2. 353. 2. 354. 2. 355. 2. 356. 2. 357. 2. 358. 2. 359. 2. 360. 2. 361. 2. 362. 2. 363. 2. 364. 2. 365. 2. 366. 2. 367. 2. 368. 2. 369. 2. 370. 2. 371. 2. 372. 2. 373. 2. 374. 2. 375. 2. 376. 2. 377. 2. 378. 2. 379. 2. 380. 2. 381. 2. 382. 2. 383. 2. 384. 2. 385. 2. 386. 2. 387. 2. 388. 2. 389. 2. 390. 2. 391. 2. 392. 2. 393. 2. 394. 2. 395. 2. 396. 2. 397. 2. 398. 2. 399. 2. 400. 2. 401. 2. 402. 2. 403. 2. 404. 2. 405. 2. 406. 2. 407. 2. 408. 2. 409. 2. 410. 2. 411. 2. 412. 2. 413. 2. 414. 2. 415. 2. 416. 2. 417. 2. 418. 2. 419. 2. 420. 2. 421. 2. 422. 2. 423. 2. 424. 2. 425. 2. 426. 2. 427. 2. 428. 2. 429. 2. 430. 2. 431. 2. 432. 2. 433. 2. 434. 2. 435. 2. 436. 2. 437. 2. 438. 2. 439. 2. 440. 2. 441. 2. 442. 2. 443. 2. 444. 2. 445. 2. 446. 2. 447. 2. 448. 2. 449. 2. 450. 2. 451. 2. 452. 2. 453. 2. 454. 2. 455. 2. 456. 2. 457. 2. 458. 2. 459. 2. 460. 2. 461. 2. 462. 2. 463. 2. 464. 2. 465. 2. 466. 2. 467. 2. 468. 2. 469. 2. 470. 2. 471. 2. 472. 2. 473. 2. 474. 2. 475. 2. 476. 2. 477. 2. 478. 2. 479. 2. 480. 2. 481. 2. 482. 2. 483. 2. 484. 2. 485. 2. 486. 2. 487. 2. 488. 2. 489. 2. 490. 2. 491. 2. 492. 2. 493. 2. 494. 2. 495. 2. 496. 2. 497. 2. 498. 2. 499. 2. 500. 2. 501. 2. 502. 2. 503. 2. 504. 2. 505. 2. 506. 2. 507. 2. 508. 2. 509. 2. 510. 2. 511. 2. 512. 2. 513. 2. 514. 2. 515. 2. 516. 2. 517. 2. 518. 2. 519. 2. 520. 2. 521. 2. 522. 2.*





**B** *Rom. 6. 1. to 14.* As in the 47. *Ams. in (a).* *Vn. 3.*  
*3.* As in the 2. *Ams. in (a).* *Tim. 2. 14.* Christ gave  
 himselfe for vs, that hee might redeeme vs from all  
 iniquity, and purge vs, to be a peculiar people vnto  
 himselfe, zealous of good works. Read the testimo-  
 nies of the 36. *Ams. in (v and z.)* and of the 102. *Ams. in*  
*(x, y, and v.)* and of the 104. *Ams. in (a).* And of the  
 105. *Ams. (z.)* *Gal. 2. 20.*  
*107.* Which are good works?  
 108. Why they which are born in true faith, according  
 to the law of God, and are referred onely to his glo-  
 ry, and not they which hang in of vaine hopes de-  
 mites, to an opinion that they are good, or which haue  
 bene deliuered vnto vs, by euasion from them.  
**A** *Rom. 14. 23.* Whatsoeuer is not of faith is sinne.  
*Heb. 11. 6.* *Rom. 10. 14. 15.* *Thos. 3. 12.* *Adams 13. 37. 4.*  
**B** *Eph. 2. 10.* We are Gods workmanship, crea-  
 ted in Christ Iesus vnto good woorkes, which hee  
 hath ordinated that we should walk in them. *Mat.*  
*12. 32.* Whatsoeuer I command you, take heed  
 you doe it: thou shalt put nothing there to, nor take  
 ought there from. *Read the testimonies in (v) next*  
*following.* *1. Sam. 15. 22. 23.* *Hag. 6. 6.* *Mal. 3. 2.*  
*Deut. 10. 16. 17.* *Ps. 136. 1.* *1. Cor. 10. 31.*  
**C** *1. Cor. 10. 31.* Whatliue ye eat or drinke, or  
 whatsoeuer ye do, doe all in the glory of God. Read  
 the testimonies of the 102. *Ams. in (v).* *1. Cor. 10. 31.*  
*1. Thim. 5. 1. to 19.* *1. Tim. 5. 1. to 19.* *1. Tim. 5. 1. to 19.*  
**D** *Mat. 13. 4.* Ye shall not do after all these things  
 that we do here, this day: that is, euery man shall  
 followe his owne way, as hee listeth him. *1. Tim. 5. 1. to 19.*  
*in (v) next before.* *Ezech. 20. 18.* *Walke not in the*  
*ordi-*

ordinance of your fathers, &c. 19, Walk in my sta-  
tures, and keep my judgments, & do them. *Mat.*  
15.9. *Esa.* 29.13, In vaine they worship men. *Sec.*  
*Deut.* 5.32.33. *Esa.* 39.1.21. *Colos.* 2.20. *1 Tim.* 2.3.2.  
*Pet.* 1.18. *Tit.* 1.13.14. *Prov.* 1.14.12. *Hos.* 9.15.2. *Sam.*  
7.7. *Ios.* 9.14. *Psal.* 119.9.113. *Eccl.* 1.6. *1 Cor.* 10.20. 2  
308 Which is the law of God. *1 Cor.* 10.20. 2

1 God spake al those words, and said: *Exod.* 20.  
*Deut.* 5, I am the Lord thy god, which haue brought  
thee out of the land of Egypt, out of the house of ba-  
dages: thou shalt haue none other gods before me. and

2 Thou shalt not make to thy selfe any graven  
image, nor the likeness of any thing, that is in heauen  
aboue, or in the earth: breath, or in the water vnder  
the earth: thou shalt not bowe thine to them, nor  
worship them: for I the Lord thy god, am a jealous  
god, & visit the sin of the fathers, vpon the children:  
vnto the third & fourth generation, of them that hate  
me, & shew mercie vnto thousandes, in them that loue  
me, & keep my commaundments. *Exod.* 20.2.3

3 Thou shalt not take the name of the Lord thy  
god in vaine: for the Lord will not hold him guiltles,  
that taketh his name in vain. *Exod.* 20.7. *Mat.* 23.17. *1 Cor.* 10.17

4 Remember, that thou keep holy the Sabbath day,  
for six daies shalt thou labour, & do all that thou hast to do,  
but the seventh day is the Sabbath of the Lord thy god: in  
it thou shalt do no manner of worke: thou nor thy son  
nor thy daughter, thy manservant, nor thy maide of man,  
nor thy cattell, nor y any beast that is within thy gates:  
for in six days y Lord made heauen & earth, the sea, & al  
that is in them, & rested the seventh day: wherefore,  
the Lord blessed the seventh day, & hallowed it. *Exod.* 20.8.3

5 Honour thy father, and thy mother, that thy daies may be long in the land, which the Lord thy God giveth thee.

6 Thou shalt doe no murder.

7 Thou shalt not commit adultery.

8 Thou shalt not steal.

9 Thou shalt not beare false witnes against thy neighbour.

10 Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, or his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

109 How are these commandements divided?

Into two tables: as the former whereof both in four commandements shew what is our dutie to our God: the other belongeth, in six commandements, our duty towards our neighbor.

And Deut. 4: 13, God declared vnto you his covenant, which hee commanded you to doe, even the ten commandements, and wrote them vpon two tables of stone. Deut. 10: 1, 4. Exod. 34: 1, 4. 28: 29. Rom. 7: 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

110 In this order of the tables, what is the duty to god is first before our duty to our neighbor: what doth it teach vs?

First to serve God before all things, not regarding substance, or life to selfe, in respect of his glory: Secondly, that if wee tender our duty to God, wee must do our duty to our neighbor also.

And Mat. 16: 24, Iesus saide to his Disciples, if any man will follow mee, let him forsake himselfe, and take up his crosse, and follow mee: 25, For whosoever will save his life, shall lose it: and whoso-

ever

ever

euery shall loose his life, for my sake, shall find it.  
26, For what shall it profit a man, though hee  
should win the whole world, if hee loose his owne  
soule: or what shall a man giue for recompence of  
his soule? *Mat. 6. 33. Exod. 32. 32.*

B *1. Ioh. 4. 20.* If any man say, I loue God and hate  
his brother, he is a liar: for how can hee that loveth  
not his brother, whom hee hath seene, loue God,  
whom he hath not seene? *1. Iohn. 3. 14.*

III *What requireth God, in the first commandment?*

That euery so dearely, as I loue the saluation of  
mine owne soule, so carefully, I should shun, and flee  
al idolatry A, witchcraft, sorcerie, superstition B, cal-  
ling vpon Saintes, or other creatures C. And that  
I should rightly know the only and true god D, trust  
in him only E, with al humility F, and patience, sub-  
mit my selfe vnto him G, looke for all good thinges  
from him only H: and to conclude, so with my whole  
hart to loue him I, to reuerence K, & to worship him L,  
that I had rather, vtterly to forsake all creatures,  
than to commit, euery any the least thing, that may be  
contrary to his will M.

A *1. Cor. 6. 9.* As in the 103. Aumf. in (A). *Apoc. 21. 8.*  
As in the 14. aumf. in (D). *Apoc. 22. 15. 1. Cor. 10. 7. 14. Galat. 5. 19. 20. 21.*

B *Dent. 18. 10.* Let none bee found among you  
that maketh his sonne, or his daughter, to goe  
through the fire, or that vseth witchcraft, or a re-  
garder of times, or a marker of the fleeing of soules,  
or a sorcerer, II, Or a charmer, or that coun-  
selleth with spirits, or a southsaier, or that asketh  
counsel at the dead. 12, For al that do such thinges  
are

abominations vnto the Lord, and because of these  
abominations, the Lord thy God dooth cast them  
out, before thee. *Leuit. 19. 31. and 20. 6. 27. 1. Sam.*  
*28. 7. to the end. 1. Chron. 10. 13. 14. Exod. 22. 18. 2.*  
*Kmg. 17. 17. 18. and 21. 1. 6. 10. to 13. and 23. 24.*  
*27. 2. Esay 47. 9. 11. to the end. Ier. 10. 2. Mal. 3. 5. Galat.*  
*5. 19. 20. 21. Apoc. 22. 8. and 22. 15. Actes 17. 22. 23*  
*26. Col. 2. 8. 18. 20. to the end.*

**C** *Deut. 6. 13. & 10. 20. & Mar. 4. 10.* Thou shalt  
worship the lord thy God, and him only shalt thou  
serue. *Apoc. 19. 10. and 22. 8.* I am *Iohn* which sawe  
and heard these thinges: and when I had hearde,  
and seene, I fel downe to worship before the feete  
of the angel, which shewed me these things: 9. But  
hee said vnto me, see thou doe it not: for I am thy  
fellow seruant, and of thy brethren, the Prophets,  
and of them, which keepe the words of this book:  
worship God. *Actes 10. 25.* *Cornelius* fell downe at  
*Peter*s feete, and worshipped him. 26, But *Peter*  
tooke him vp, saying, Stand vp: for euen I my selfe  
am a man. *Rom. 10. 13.* Whosoever shall call vpon  
the name of the Lord, shall be saued. 14, But howe  
shall they call on him, in whom they haue not be-  
leeued? *Psal. 50. 14.* Offer vnto God, praise, and pay  
thy vowes vnto the most high. 15, And call vppon  
me, in the day of trouble: so wil I deliuer thee, and  
thou shalt glorifie me. *Coloss. 2. 18. Ier. 2. 32. Psal. 81*  
*8. 9. 40. Act. 14. 8. to 16. Esay. 42. 8. and 63. 16. Luk.*  
*11. 2. 3. 4. Iudg. 13. 15. 16. Ier. 17. 5. to 9. Hos. 13. 4.*  
*Iob. 14. 6.*

**D** *Iob. 17. 3.* This is life eternal, that they knowe  
thee to be the only very God, and whom thou hast

sent

# THANKFULNESSE.

129

sent Iesus Christ, *Hose. 6.* byt desire the knowledge of God more than burnt offerings, *Coloss. 3. 16.* Let the word of Christ dwell in you plenteously; in all wise dome; teaching and admonishing your owne selues; in Psalmes and Hymnes, & spiritual Songs, singing with a grace, in your harts, vnto the Lord. *2. The. 1. 7. 8. 9.* As in the 5. an. in (B). *Esa. 5. 13. Ep. 4. 11. to 20. Hos. 4. 14. and 13. 4. Coloss. 1. 9. 10. 1. Cor. 2. 7. 8. and 14. 20. Rom. 10. 3. Act. 3. 13. to 18. Luke 23. 33. 34. Gal. 4. 8. Ier. 4. 21.*

E. *Ier. 17. 5. to 9.* As in the 32. an. in (C). Read the testimonies of the 5. an. in (F). and of the 15. an. in (B). *Ier. 48. 7. 2. Chron. 14. 11. 12.*

F. *1. Pet. 5. 5.* Deck your selues inwardly, in lowliness of mind: for God resisteth the proud, and giueth grace to the humble. 6. Humble your selues therefore vnder the mightie hand of God; that he may exalt you in due time. *Iam. 4. 6. 10. Pro. 3. 34. and 15. 33. and 16. 18. 19. and 22. 4. and 29. 23. Psa. 25. 9. and 34. 18. Iob. 22. 29. Luke 14. 11. to 15. Mat. 8. 5. to 14. and 11. 29. Daniel 10. 12. 1. Kings. 21. 27. 28. 29. Gen. 18. 27. Rom. 11. 20. 1. Cor. 4. 6. 7. and 15. 9. 10. 1. Chron. 29. 10. to 20. Apocal. 4. 9. to 11. and 5. 8. to the end. and 19. 1. 4. 5. 6.*

G Read the testimonies of the 31. an. in (A).

H. *Iam. 1. 17.* Euery good giuing, and euery perfect gift, is from aboue, and commeth downe from the father of lights, with whom, is no variableness, neither shadowing, by turning. *Psal. 104. 17. to 31. and 135. 6. Esa. 45. 7.*

I. *Deutron. 6. 5. Mar. 12. 37.* As in the 4. an. *Exod. 30. 6. Deutron. 10. 12. and 13. 1. to 12. and 30. 6.*

15. 16. 19. 20. *Ios.* 22. 3. and 23. 11.

**K** *Psal.* 19. 9, The fear of the Lorde, is cleane, and endureth for euer. *Exodus.* 20. 20, God is come, to proue you, that his feare may bee before you, that ye sinne not. See the 5. *Ans.* in (D). *Psa.* 111. 10. & 103. 17. 28. *Mat.* 10. 28. *Deut.* 10. 20. & 17. 19. *Exod.* 1. 15. 16. 17. 20. 21. *Esa.* 66. 2. 3. *Phil.* 2. 12. *Act.* 10. 2. 35. *Luk.* 1. 50. & 2. 25. *Iob.* 1. 1. 8. *Prout.* 10. 17. & 14. 21. 27. & 19. 23.

**L** *Deut.* 10. 20. & *Mat.* 4. 10, As in (e) next before. *Apo.* 14. 7. *Deut.* 6. 13. and 17. 1. 2. 3. 4. 5. *Exod.* 34. 14. 1. *King.* 9. 6. 7. 8. 9. *Ios.* 24. 14. *Luk.* 1. 74. 75. 1. *Thes.* 1. 9.

**M** *Mat.* 16. 24. 25. 26, As in the 110. *ans.* in (A). *Mat.* 5. 29, If thy right ey cause thee to offend, pluck it out, and cast it from thee: for better it is for thee, that one of thy members perish, than that thy whole body should be cast into hel. 30, Also, if thy right hande make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, than that thy whole body should be cast into hel. *Mat.* 10. 37. and 18. 8. 9. *Luk.* 14. 26. 27. *Act.* 5. 29. *Deut.* 13. 1. 10. 12. *Acts.* 20. 22. 23. 24. and 21. 13.

112 What is idolatry?

It is in steede of the only God, or besides that one, and true God, who in his woorde, hath reuelled himselfe: to faigne, or to haue any other thing, wherein, to trust.

**A** *Phil.* 3. 18. 19, As in the 103. *ans.* in (A). 1. *Chrom.* 16. 26, Al the Gods of the people, are idols, but the Lord made the heaucens. *Gal.* 4. 8, When yee knewe

not

not God, yee did service vnto them, which, by nature, are not Gods. *1. Ioh. 9.* Whosoever transgresseth, and abideth not, in the doctrine of Christ, hath not God: hee that continueth in the doctrine of Christ, he hath both the father and the sonne. *Eph. 2. 12* and *5. 5. 1. Ioh. 2. 23. Ioh. 3. 23. 2. Cor. 1. 6. 13. Exech. 2. 1* to the end.

113 *What requireth the second commandment?*

That wee doe not by any image or shape, expresse God, neither any other wise worship him, than as, in his word, he hath commanded vs.

114 *Mat. 23.* Wee ought not to thinke, that the image of man is like vnto gold, or siluer, or stone, graven by art, and the invention of man, *Deut. 4. 15. 16. 20.*

*1. King. 23. 25. 40. 29. Elc. 40. 12. 10. 27. 8. 46. 5. 10. 11.*

*Rom. 1. 2. 20. 27. 1. Ioh. 5. 21. Dan. 3. 1. 7. 18. Num. 33.*

*29. 1. 35. Ezech. 3. 2. 8. 9. 20. 27. 28. 1. King. 12. 28. 10. 31.*

*1. Iudith. 1. 106. 19. 20. 1. Sam. 7. 3. 4. 2. King. 18. 3. 4. 5.*

*Leuit. 19. 4. and 26. 1.*

By *1. Sam. 15. 22. 23.* As in the 5. aunl. in (s). *Deut.*

*12. 3. 7.* As in the 107. aunl. in (s). *Mat. 15. 2. Efa. 29.*

*13. 1. Deut. 12. 8.* As in the 107. aunl. in (s). *Num. 15.*

*39.* Remember al the commandments of the lord,

and doe them: and seeke not after your owne hart,

nor after your owne eyes, after the which yee goe a

whoring. *Deut. 32. 33. Psal. 106. 39.*

114 *Are no images or likenesses at all to be made?*

God neither ought, nor by any meanes, can be expressed;

although it be lawful to expresse creatures,

yet notwithstanding, god forbiddeth the images and

of them, to be made, or had, to the ende, to worship, or

honour, either themselves, or God by them.

**A** *Leuit. 26. 1*, Yee shall make you no Idolt, nor  
grauen Image, neither rear you vp, any pillar, nei-  
ther shall yee set any Image of stone, in your land,  
to bow downe to it: for I am the Lorde your God.

*1. Tim. 6. 16*, God dwellerh in the light, that none  
can strain vnto, whom neuer man saw, neither can  
see. *Exo. 34. 13. to 18.* and *23. 24.* *Psa. 97. 7.* and *106.*  
*36. 37.* *Deut. 7. 5.* and *12. 3.* and *16. 22.* *Numb. 33. 51.*  
*52. 1.* *Kings 18. 4.* *Iudg. 2. 11. 12. 14. 15.*

*115* But may not images be suffered in churches, to bee  
instead of bookes, to the ignorant multitude?

**A** Neither doth it become vs, to bee wiser than  
God, who will haue his Church taught, not by dumb  
images, but by the liuely preaching of his word.

**A** *Ier. 10. 8*, The stock is a doctrine of vanity. *Hab.*  
*2. 18*, What profiteth the image? For the maker  
therof hath made it an image, and a teacher of lies,  
though he that made it, trust therein, when he ma-  
keth dum idols. *19*, Wo vnto him, that saith to the  
wood, awake, and to the dumme stone, rise vp, it  
shall teach thee: behold, it is laid ouer with gold, &  
siluer, and there is no breath in it. *Deut. 27. 15. 16.*  
*12. 30. 31.* *Psal. 115. 4. 5. 6. 7. 8.* and *135. 15. to 19.*  
*Esa. 44. 9. to 21.* *Ier. 10. 14. to 17.* *Hos. 4. 12.*

**B** *2. Tim. 3. 15*, The Scriptures are able, to make  
thee wise vnto saluation, through the faith, which  
is in Christ Iesus. *16*, For the whole Scripture is gi-  
uen by inspiration of God, & is profitable to teach,  
to improue, to correct, and to instruct, in righteous-  
nes, *17*, That the man of God may be absolute, be-  
ing made perfect vnto al good workes. *Rom. 10. 14.*  
*15. 17.* *As in the 25. annl. in (n).* *2. Pet. 1. 19.*

16 What doth God require in the third commandment?

That neither in cursing or forswearing: neither yet in rash swearing, we should irreverently, or un-reverently, use the name of God: neither yet by holding of our peaces, or winking at them in others, be partakers of these horrible sins: but that with the best devotion, and reverence, we should at all times, use the holy name of God: that by our true, and constant confession: by our calling upon him: and finally, by all our words, and deeds, he may be honoured.

A *Zac. 8. 17*, Let none of you imagine evil in your hearts, against his neighbour, and loathe no false oath: for all these are the things that I hate, saith the lord. *Ro. 12. 14*, Bless them which persecute you: bless I say, & curse not. *Leui. 19. 12. 14. & 20. 9. and 24. 10. 19. 17. Mat. 5. 33. Mal. 3. 5. Zach. 5. 1. to 5.*

B *Yam. 5. 12*, Before all things my brethren, swear not, neither by heaven, nor by earth, nor by any other oath: but let your yea, be yea, and your nay, nay, least ye fall into condemnation. *Dent. 28. 58*, Keepe and doe all the words of this law, and fear this glorious and fearful name, THE LORD THY GOD. *Eccles. 23. 9*, Accustom not thy mouth to swearing: for in it, there are many falles, neither take up for a custome the naming of the holy one: for thou shalt not bee unpunished for such things. 10, For, as a servaunt which is oft punished, cannot bee without some skarre, so hee that sweareth, and nameth God continuallie, shall not be faultlesse. 11, A man that useth much swearing, shall be filled with wickednesse, and the plague shall neuer goe from his house: when he shall offend, his fault shall bee upon him.

O if thou dost thus

him: and if hee knowledg not his sin, hee maketh a double offence: and if he swear in vaine, he shall not bee innocent, but his house shal bee full of plagues. 12, There is a word, which is clothed with death: god grant that it bee not found in the heritage of *Israhel*: but they that feare God, eschew all such, and are not wrapped in sinne. 13, Vile not thy mouth, w<sup>th</sup> ignorant rashnesse: for therein is the occasion of sinne. *Mat.* 5. 33. to 38. *Luk.* 1. 49. *Psal.* 8. 1. *Ier.* 10. 6. &c. 23. 10. 1. *Chro.* 29. 13. *Hos.* 4. 2. 3.

C *Leuit.* 5. 1, If any haue sinned, that is, if he haue heard the voice of an oath, and he can be a witnes, whether he hath seen, or knowne of it, if he do not vtter it, he shal bear his iniquity. See the testimonies of the 101. Aunf. in (A).

D Reade the testimonies in (B), next before. *Esa.* 45. 23.

E *Mat.* 10. 32. 33, As in the 36. Aunf. in (C). *Rom.* 14. 11. *Phil.* 2. 9. 10. 11.

F 1. *Tim.* 2. 8, I will that men pray euery where, lifting vp pure hands, without wrath, or doubting. See the testimonies of the 111. aunf. in (C).

G Reade the testimonies of the 102. aunf. in (C): and of the 107. Aunf. in (C). *Rom.* 2. 24. 1. *Tim.* 6. 1. *Col.* 3. 16. 17.

117 Is it then so grieuous a sin, to defile the name of God by swearing, or cursing, that God should be angry, euen with them also, who do not as much as hee in them, forbid, or hinder the same in others?

Undoubtedly, it is a most grieuous sinne; neither is there a greater sinne, or any that more grieuously offendeth God, than the contempt of his holy name.

Where

Therefore he ordained, that this same sinne should  
be punished, even with death A.

A *Leuit. 24. 10*, As in the 116. amsl. in (c). *Leuit. 24. 10*, There went out amongst the children of Israel, the son of an Israelitish woman, whose father was an Aegyptian: and this sonne of the Israelitish woman, & a man of Israel, stroue together in the host. 11, So the Israelitish womans sonne blasphemed the name of the Lord, and cursed, & they brought him vnto Moses, 12, And they put him in ward, til he told them the minde of the Lord: 13, Then the Lord spake vnto Moses, saying: 14, Bring the blasphemer without the host; & let all that heard him, put their hands vpon his head, & let all the congregation stone him. 15, And thou shalt speak vnto the children of Israel, saying: Whosoever curseth his God, shall beare his sinne. 16, And he that blasphemeth the name of the Lord, shall be put to death: al the congregation shal stone him to death: as well the stranger, as he that is born in the land: when he blasphemeth the name of the lord, let him be slain. 17, *May not a man swear, at any time, by the name of God?*

See may, when as either a Magistrate requireth the same: or necessarily otherwise craueth, that faith & credite should by this meanes be confirmed, and truth established, to the end that both the glory of God may be aduanced, and the saluation of others furthered: for such kind of swearing is in the word of God warranted A: & hath therefore beene, euen of the Saints, both in the old, and new Testament, rightly vled A. A *Dent. 6. 13*, Thou shalt feare the Lord thy god, O iij and

and serue him, and shalt swear by his name. *Ps. 6.16.* Men verily swear by him that is greater than themselves, & an oath, for confirmation, is among them, an end of al strife. 17, So God willing more abundantly to shewe vnto the heires of promise, the stablesse of his counsell, bound himselfe by an oath. 18, That by two immutable thinges, wherein it is vnpossible, that God should lie, wee might haue strong consolation. *Gal. 1. 20.* Now the things that I write vnto you, behold I witnesse before God, that I lie not. *Deut. 10. 20. Esh. 48. 1. Jer. 12. 16. Ios. 2. 12. Exod. 22. 10. 11.*

B. 1. *Sam. 24. 22,* Swear vnto mee by the Lorde that thou wilt not destroy my seede after me, &c. 23, So *Dauid* sware vnto *Saul*. *Gal. 1. 20.* As in (A), next before, *Gen. 21. 24. & 31. 53. Ios. 9. 19. 2. Sam. 3. 31. 1. King. 1. 39. 30. Rom. 1. 9. 10. 2. Cor. 2. 2. & 11. 31. 1. Sam. 20. 42.*

119 Is it lawfull to swear by Saints, or other creatures?

Ans: for a lawfull oath, is a calling vpon God, wherein he is intreated, that as the onely searcher of hearts, he would giue witnesse to the truethe, and punish the swearer, if wittingly he do deceiue. Now, this honor agreeth not vnto any creature.

A. 2. *Cor. 1. 23,* Now, I call God for a record vnto my soule, that to spare you, I came not, as yet, vnto *Corinthum*. 2. *Cor. 1. 31. 1. Sam. 20. 12. 13. 16. 17. 42.*

B. *Jer. 2. 7,* How should I spare thee for this? Thy children haue forsaken mee, and sworn by them, that are no gods. *Amar. 8. 14,* They that swear by the finis of *Samaris*, and that say, thy God, O *Dan*, lieth, and the manner of *Bersheba* lieth, euen they shall

shall fall, and neuer rise vp againe. *Zeph. 3. 4. 5. Mat. 5. 34. 35. 36. Jam. 5. 12.*

120. What doth God command, in the fourth commandement?

First, that the ministry of the gospel & schools, bee maintained. A; and that I with others, and that chiefly, upon the Sabbath daies, doe diligently resort unto the Godly assemblies, attentively heare the worde of God c, vse the Sacraments d, loine with the Church in publike prayer e, bestow according to my ability, something upon the poore f; and then, all my life long, to cease from wicked works, granting the Lord, by his holy Spirit, to doe his worke in me, that so in this life, I may beginne that same euertlasting Sabbath g.

A. *Tit. 1. 5.* For this cause left I thee in *Creta*, that thou shouldst continue to redresse the things that remaine, & shouldst ordain elders in euery citie, as I appointed thee. *Eph. 4. 11*, Christ gaue some to be Apostles, & some Prophets, & some Euangelists, & some Pastors, & teachers, 12, For the gathering together of the Saints, for the worke of the Ministry, & for the edificatio of the body of christ, 13, Til we all meet together, (in the vnyty of faith, & knowledge of the Son of God) vnto a perfect man, & to the measure of the age, &c. *1. Cor. 9. 14*, The Lorde hath ordained, that they which preach the gospel, should liue of the gospel. *Luk. 10. 7*, The laborer is woorthie of his wages. *Gal. 6. 6*, Let him that is taught in the woorde, make him that taught him, partaker of al his goods, 7, Be not deceiued; God is not mocked, &c. 8, For he that soweth to his flesh,

O iij

shall

shall of the flesh, reape corruption: but hee that los-  
 weth to the spirit, &c. 1. *Tim.* 4. 1. Give attendant e-  
 to reading, to exhortation, and to doctrine: 16. Take  
 heed to thy selfe, and vnto doctrine; continuing in  
 in, for in doing this, thou shalt both save thy selfe,  
 and them that heare thee. 2. *Tim.* 2. 1. 5. The children  
 of the Prophets which were at Beis-~~an~~ and at Jerico,  
 came to *Elmas* &c. 3. *Tim.* 3. 1. 5. Thou shalt know  
 the holy scriptures of a child, &c. *Th.* 1. 9. to 10. 10.  
*Tim.* 3. 1. to 10. and 4. 6. and 5. 1. 7. 18. 21. 22. 1. *Cor.* 9.  
 4. to 17. *Rom.* 1. 5. 27. *Deut.* 10. 9. and 18. 1. 1. *Num.*  
 3. 13. and 18. 20. 21. *Iosua* 13. 14. 33. and 18. 7. *Exod.*  
 44. 9. 10. 1. 15. 16. 20. to the end. *Lam.* 21. 1. to the end.  
 2. *Tim.* 1. 2. and 3. 14. 15. and 4. 1. 2. *Alf.* 22. 51. of 10. 11  
 B *Psal.* 68. 26, Praise yee God, in the assemblies,  
 and the Lord, yee that are of the fountain of Israel,  
*Act.* 1. 21, *Moses* of old time, hath in every city,  
 them that preach him, seeing he is reade in the Syn-  
 nagogues euery Sabbath day. *Esaie.* 58. 1. 3. If thou  
 turne away thy foote from the Sabbath, from do-  
 ing thy will, on my holy day, and call the Sabbath  
 a delight, to consecrate it, as glorious to the Lord,  
 and shalt honour him, not doing thine owne  
 wares, nor seeking thine owne will, nor speaking  
 a vaine woorde, 14. Then shalt thou delight in the  
 Lorde, and I will cause thee to mount vpon the  
 high places of the earth, and feede thee with the  
 heritage of *Isaiah* thy father: for the mouth of the  
 Lorde hath spoken it. *Psal.* 48. 9. 10. and 42. 1. 2. 4.  
 5. and 84. 1. 2. 3. 4. 10. *Alf.* 2. 42. 46. and 15. 14. 18.  
*Matth.* 15. 1. to 9. and 1. 5. 4. and 18. 19. *Mark.* 14.  
 10. 17. 18. 20. 21. 22. and 13. 11. to 18. and 14. 10.



*Numb. 32. 7. Mat. 23. 12.* *What doth God require of us, in the first commandment?*

*Q.* That, unto parents, and like unto all, that have any authority of government over us, we shew due honor, love, and faithfulness, and with such obedience as is meet, submit our selves unto their Godly commandments & chastisements, and also patiently, to tolerate their bick and reproaches as also bearing in minde this, that it is the will of God by their ministry, to rule and governe us.

*A.* *Ti. 3. 1.* Be subject to principalities & powers, be obedient, and ready to every good worke.

*B.* *Pro. 23. 22.* Obay thy father that hath begotten thee, and despise not thy mother, when shee is old. *Exod. 22. 28.* Thou shalt not raise upon the iudges, neither speake euill of the ruler of thy people. *Eccle. 10. 20.* *Hebr. 12. 9, 10, 11. 1. Pet. 2. 18. to 24.* *Gen. 9. 20. to 28.*

*C.* *Rom. 13. 1.* The powers that bee, are ordeined of God. 4. They are the Ministers of God, for thy wealth, & to take vengeance on him that doth euill. 122. *Show us yet more largely the special duties of certain persons; first of those duties, that doe stand chiefly by inobedience; first shew us what is the duty of subiectes towards their Princes, and other Magistrates.*

*Q.* The holy Apostles, Saint Paul, and Saint Peter, (declaring, that the higher powers are ordeined of God, and that whosoever doth resist the power, doth resist the ordinance of God, and so purchase to himselfe, damnation) doe strictly charge, all subiects to  
fear.

fare, loue & honoꝛ their Prince: humbly to obey all their Princes goodly Lawes, & commandements, and his ministers, or officers: and that not for feare onlie, but for conscience sake also: to pay all tributes & subsidies, due to their Prince: & with al their goods, and bodies, faithfully to serue their Prince as hartly, as they may to God, for their Prince, that he may continue, & increase in goodnesse, & Godlinesse: or for his amendment, if it chance that hee bee euill: and in all thinges, to be themselves good subiects, that God may the rather blesse them, with a good Prince.

A *Rom. 13. 1.* Let euerie soule bee subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordeined of God. 2. Whosoever therfor resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselves, iudgement. 3. For Princes are not to be feared for good workes, but for euill wilt thou then bee without feare of the power? Not well: so shalt thou haue praise of the same. 4. For he is the minister of God, for thy wealth: but if thou do euill, feare: for he beareth not the sword for nought: for he is the minister of God, to take vengeance, on him that doth euill. 5. Wherefore yee must bee subiect, not because of wrath onely, but for conscience sake. 6. For, for this cause yee pay also tribute: for they are gods Ministers, applying themselves, for the same thing. 7. Give to all men therefore, their dutie: tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honor, to who ye owe honor. 1. *Pet. 2. 13.* Submit your selves to al manner of maner of ma for the  
 Lords

For Lords sake, whether it be vnto the king, as vnto the superior, 14. Or to gouernors, as vnto them that are sent of him, for the punishment of euill doers, & for the praise of the, that do wel. 15. For so is the will of God &c. 17. Feare God, honor the king. *Act. 5. 28.* Did not we streithe command you, that ye should not teach in this name? And behold, ye haue filled *Ierusalem* with your doctrine, &c. 29. Then *Peter* and the Apostles answered, and said, we ought rather to obey God, than men.

B 1. *Tim. 2. 1.* I exhort therefore, that first of all, supplications, prayers, intercessions, and giuing of thanks, be made for al men, 2. For Kings, and for al that are in authority, that wee may lead a quiet, and a peaceable life in al godlinesse, and honesty. 3. For this is good and acceptable in the sight of God our sauour, 4. Who will that al men shall bee saued, and come vnto the knowledge of the truth. *Mat. 22. 21.* Giue to *Cesar*, the things which are *Cesar*s, and giue vnto God those things, which are Gods. *Iude. 8. 9.* *Mat. 17. 24.* to the end. *Iosua. 1. 17.* 18. *Prouerb. 24. 21.* *Numb. 16. 1.* to 36. and *Vers. 41.* to the end.

123 Now, tal me, the duties of children to their parents.

The holy Scriptures do teach children, to obey their parents, and to serue them, to feare, loue, honor, and reuerence them, not only in woorde, and deede, but in their hearts and minds also A: to follow their good precepts, and examples of life B: patiently to take correction at their hands C: to make continuall and hartty prayers vnto God, for them D: to relieue, and nourish their Parents, if they fall into pouerty.

by decaye: and in al pointes, (by shewing themselves obedient, and good children) to moue their parents, to be louing and good vnto them.

A *Ephes. 6. 1*, Children, obey your parents in the Lord, for this is right. 2, Honor thy father and mother, (which is the first commandement, with promise) 3, That it may be wel with thee, & that thou maiest liue long on earth. *Exod. 21. 17*, He that curseth his father, or his mother, shall die the death. *Leuit. 19. 3*, Ye shal fear, euery man his mother, and his father. *Col. 3. 20. Pro. 20. 20. & 10. 1. & 19. 26. & 23. 22. 24. 25. & 30. 11. 17. Luk. 2. 51. Dent. 21. 18. to 22. Iudg. 14. 2. 1. Corin. 7. 36. 37. 38. Ier. 35. 6. 14. 18. 19. Num. 30. 4. 5. 6.*

B *Pro. 1. 8*, Heare thy fathers instruction, and forsake not thy mothers teaching. *Pro. 30. 17*, The eie that mocketh his father, and despiseth the instruction of his mother, let the rauens of the valley, plucke it out, and the yong eagles eat it. *Proverb. 4. 1. and. 13. 1.*

C *Heb. 12. 9*, We haue had the fathers of our bodies, which corrected vs, and we gaue them reuerence: should we not much rather be in subiection, vnto the father of spirits, that we might liue? *1. Pet. 2. 18. to 24.* As in the 125. auns.

D *1. Tim. 2. 1. 2.* As in the 122. auns. in (3).

E *Mar. 7. 9*, Yee reiect the commandement of God, that ye may obserue your own tradition. 10, For *Moses* said, honor thy father & thy mother: & whosoever shal curse father or mother, let him die the death. 11, But yee say. if a man say to father, or mother, *Corban*, that is, by the gift that is offered by me,

me, thou maiest haue profit, he shal be free: 12, So  
ye suffer him, no more to doe any thing, for his fa-  
ther, or his mother, 13. Making the word of god, of  
no authority, by your tradition, which ye haue or-  
dained. 1. *Tim.* 5. 4. 17. 18.

*P.* *Mat.* 5. 46. If ye loue them, which loue you,  
what reward shall ye haue? Do not the Publicanes  
euen the same? 47. And if you be friendly, to your  
brethren only, what singular thing doe you? Doe  
not euen the Publicanes likewise?

24. *I would now, haue thee to shew me, what thou hast  
learned, concerning the duty, of spiritual children as pa-  
rishioners, & hearers, towards their pastors & preachers  
as their spiritual fathers: 1. Cor.* 4. 15.

Parishioners, and hearers, are in the woord of  
God commanded, to giue vnto their pastors, and  
preachers, double honor: that is, as wel to reuerence,  
and obey them, as also to assist & aid them in woord &  
deed: with their goods to maintain them: & lastly  
to be most careful that the good seede of gods woord,  
by them sowne, doe not, through the lack of their  
good heere taking, and so: want of their folowing of  
the same, perish, as cast into barren grounds c.

*A* 1. *Tim.* 5. 17, The elders that rule wel, are wor-  
thy of double honor, especially they which labour  
in the word & doctrine. 18, For the Scripture saith,  
thou shalt not moue the mouth of the ox, that  
treadeth out the corn: &, the laborer is worthy of  
his wages. 1. *Tim.* 5. 19, Against an elder, receiue no  
accusation, but vnder two, or three witnesses. 1.  
*Cor.* 4. 1. Let a man so think of vs, as of the ministers  
of Christ, and disposers of the secretes of God. 2.

*The* *Sal.*

*Thessal. 3. 14.* If any man obey not our saying, note him by a letter, and haue no company with him, that he may be ashamed. *2. Tim. 4. 16.* At my first answering, no man assisted me, but all forsooke me: I pray god that it may not be laide to their charge. *17.* Notwithstanding, the Lorde assisted mee, and strengthened me, that by me, the preaching might be fully knowen &c. *1. Thes. 2. 13.* as in the 120. ans. in (C). *Gal. 4. 14. 15. 2. King. 13. 2. 3. Chron. 20. 20. Malac. 2. 7. Ier. 5. 12. 13. 14. Esa. 30. 9. 10. 15. Hosia. 4. 4. Heb. 13. 7. Act. 12. 5. 1. Thessal. 5. 12. 13. Rom. 1. 5. 2. Tim. 1. 16. 17. 18.*

**B** *Luk. 10. 7. Gal. 6. 6. 7. 8. 1. Corin. 9. 14.* As in the 120. ans. in (A). *1. Tim. 5. 17. 18.* As in (A) next before.

**C** *Heb. 2. 1.* We ought diligently to glue heed to the things, which we haue heard, least at any time, wee should let them slip. *2.* For if the word spoken by Angels, was steadfast, and euery transgression, and disobedience, receiued a iust recompence of rewarde, *3.* How shal wee escape, if wee neglect so great saluation, which at the first began to be preached by the Lord, and afterwards, was confirmed vnto vs, by them that heard him, *4.* God bearing witnesse thereto, both with signes and wonders, and with diuerse miracles, and giftes of the holie Ghost, according to his owne wil?

Read the testimonies of the 120. ans. in (C). *Luk. 8. 4. to 16. 1. Pet. 2. 1. 2. 3.*

*125.* Declare now, the duty of seruants.

Seruants are thus taught their duties, to their masters, in the holy Scriptures. *Ephes. 6. 5. 6. 7. 8. & Col. 3. 22.* Seruants be obedient vnto them that are your masters,

masters, according to the flesh, in all things, not with  
 service, as men please, but in singleness of heart,  
 fearing God. 23. And whatsoever ye doe, doe it hearti-  
 ly, as unto the Lord, & not unto men. 24. Knowing  
 that of the Lord, ye shall receive the reward of the  
 inheritance: for ye serve the Lord Christ. 25. Let  
 servants be subject to their masters, as please them  
 in all things, not answering againe, 26. As the Lord  
 will, but that they may please all good faithfull men, that  
 they may adorne the doctrine of god our saviour in al  
 things. 1. Tim. 6. 1. Let as many seruantes as are un-  
 der the yoke, count their masters worthy of all hono-  
 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

And when is the duty of the younger sort, towards the  
 the elders? *1. Pet. 2. 13.* Submit yourselves, as unto the Lord,  
 to obey them, reverently, & courteously,  
 towards them, both in gesture, words and deeds. *1. Pet. 2. 13.*  
 And *Lev. 19. 32.* Thou shalt rise up, before the  
 hoare head, and honour the person of the old  
 man, and dread thy God. *Rom. 12. 10.* In giving hel  
 per, go one before another. *Ephes. 4. 32.* Bee courte  
 ous one to another. *1. Pet. 5. 5.* Ye younger, submit  
 your selves, vnto the elders, and, submit your  
 selves, euery man, one to another: decke your  
 selves, inwardly, in lowlinesse of minde, for, God  
 resisteth the proud, and giueth grace, to the hum  
 ble. *Ephes. 5. 21.* *Luk. 14. 7. 26, 27.* *1. Pet. 2. 13.*  
 Now, as the other side touching gouernment: first,  
 what is the duty of Princes, and other magistrates,  
 towards their subiectes?

Princes, as, Emperors, Kings, and, Queenes, in  
 their dominions, ought first of all, sincerely, to pro  
 uide, for the establisshing, and profession, of true reli  
 gion: secondly, uprightly, to administer iustice, to  
 all their subiectes, to the punishing of the bad, and che  
 rishing of the good: and lastly, euery way, to pro  
 cure, with a most tender, and fatherly care, the good  
 and peace, of their subiectes, both, for their owne life  
 time, and, afterwarde also, what they may. And,  
 the duty of other inferior magistrates, who, are sent  
 of these, is, faithfully, according to their severall cal  
 lings, to serue these, to the former three ends.

And *Deut. 17. 18.* When the King shal sit, vpon the  
 throne, of his kingdom, then shal he write him this  
 law, repeated in a booke, by the Priestes of the Le  
 uites,

uites. 19, And it shal be with him, and, he shal read therein, all the daies of his life, that he may learne to feare the Lorde his God, and to keepe all the words of his lawe, and these ordinaunces, for to doe them: 20, That his heart be not lifted vp, aboue his brethren, and that, he turne not from the commandement, to the right hand, or to the left, but that hee maye prolong his daies, in his kingdome, hee, and his sonnes, in the middest of *Israel*. 2. *Chro.* 39. 8, In *Ierusalem*, did *Iehosaphat*, set of the Leuites, and of the Priests, and of the chiefe of the families of *Israel*, for the iudgement, & cause, of the Lord. *Esa.* 49. 23, Kings shall bee thy nourcing fathers, and Queens shall bee thy nources: they shall worship thee, with their faces towards the earth, and, licke vp the dust of thy feet. *Iosua.* 1. 7. 8. 9. *Esa.* 32. 1. to 7. 1. *Chron.* 16. 4. 2. *Chron.* 8. 14. 15. and 19. 3. 4. 8, to the end. and, 20. 3. 2. *King.* 18. 4. and, 23. 1. 10, 29. 1. *King.* 10. 9. and, 2. 4. 5. *Exod.* 18. 20, B. *Rom.* 13. 3. 4. 6. and, 1. *Pet.* 2. 14, As in the 122. *Ans.* in (A), 1. *Tim.* 2. 2, As in the 122. *Ans.* in (B), 1. *King.* 10. 9, The Lorde thy God, made thee King to doe equity and righteousnes. 2. *Chr.* 19. 4. to 8. *Pf.* 101. 1, to the end. *Esa.* 32. 1. to 7. *Ier.* 21. 12. and 22. 2. to 11. *Pra.* 29. 4.

C *Numb.* 27. 12, The Lord saide vnto *Moses* &c. 13, Thou shalt be gathered vnto thy people &c. 15, Then, *Moses* spake vnto the Lord, saying, 16, Let the Lord God, of the spirites of all fleshe, appoint a man, ouer the congregation, 17, Who may goe out, and in, before them, and leade them out, and in, that the congregation of the Lorde, bee not,

in the shepe which haue no shepheard. 18, And  
the Lorde saide vnto *Moses*, take thee *Iosua*, the son  
of *Nun*; &c. 21, At his word, shal they goe out,  
and at his word shall they come in, &c. 1. *King*. 11 7.  
18. 10. 21. 27. 28. 29. 30. to the end.

D. 1. *Pr*. 2. 14, As in the 22. and in (A). 2. *Chr*. 19.  
4. to 8. *Exod*. 18. 13. to the end. *Psal*. 2. 10. 11. 12.

128. *What is the duty of Parents towards their children?*

OF The duty of Parents, towards their children, (as  
the same Apostle, Saint Paul, teacheth) is, to bring  
them vp, euen from the cradle; in the feare, & nurture  
of the Lorde; in shamefastnesse; hatred of vice, & loue  
of al vertue: And to be themselves, vnto their chil-  
dren, examples of al goodnes, and vertuositie: And  
they ought to see their children, kept, from idlenesse,  
the mother of al mischiefes, and brought vp, either, in  
learning, or, in some good science, or art; whereby,  
they may get their liuings; with honesty, and truth;  
when they do come to age.

A. *Eph*. 6. 4, Fathers, prouoke not your children,  
to wrath: but, bring them vp, in instructio, & infor-  
mation of the Lorde. *Psal*. 78. 5, God established a  
testimony in *Iacob*, and ordeined a Lawe in *Israel*,  
which hee commaunded our fathers, that they  
should teach their children: 6, That the posteritie  
might know it, and the children which should bee  
borne, should stand vp, and declare it, to their chil-  
dren: 7, That they might set their hope on God, &  
not forget the workes of God, but keepe his com-  
mandementes, *Pro*. 23. 13, Withhold not correcti-  
on, from the child; If thou smite him with the rod,  
hee shall not dy. 12, Thou shalt smite him with the

rodde, and shall deliuer his soule from hell. *Prag.*  
 24. He that spareth his rod, hateth his sonne: but  
 he that loueth him, chastiseth him, becometh. *Coloss.*  
 3. 21. *Exod.* 13. 26. 27. *Deut.* 4. 9. 10. & 6. 6. 18. 10. &  
 11. 18. 19. 20. 21. & 32. 46. *Ios.* 4. 6. 7. *Gen.* 18. 17. 18.  
 19. *Prou.* 22. 6. 15. and, 19. 18. and, 29. 15. 17. *Hebr.*  
 12. 7. 8. 9. 1. *Sam.* 2. 12. 10. 18. *Verse.* 22. 10. 26. and so,  
 to the end. 1. *Sam.* 4. 1. to the end. What seuerity, *Ely*  
 should further haue vsed, against his sonnes, is to  
 be seen; *Deut.* 21. 18. 19. 21.

*B.* 1. *Thef.* 1. 6. Yee became followers of vs, and  
 of the Lorde; and receiued the woorde; in much  
 affliction, with ioy of the holy Ghost, 7. So that, ye  
 were as ensamples, to all, that belecue, in *Macedo-*  
*nia*, and *Achaia*. 8. For, from you founded out, the  
 word of the lord, not in *Macedonia*, & *Achaia* onely  
 but, your faith also, which is towards God, spread  
 abroad in al quarters, that, we neede not, to speake  
 anything. 9. For, they themselues shew of you,  
 what maner of entring in, wee had vnto you, and  
 howe you turned to God &c. *Tim.* 2. 7. Aboue all  
 things, shew thy selfe, an ensample of good works,  
 with vncorrupt doctrine; with grauity, integrity,  
 8. And, with the wholesome worde, which cannot  
 be reprobued, that he which withstandeth may bee  
 ashamed, hauing nothing concerning you, to  
 speak euill of.

*C.* 2. *Cor.* 12. 14. I wil not be slothful to your hin-  
 drance, for I seeke not yours, but you: for the chil-  
 dre ought not to lay vp for the fathers, but the fa-  
 thers for the children. *Prou.* 21. 25. The desire of the  
 slothful, slayeth him: for his handes refuse to work.

*Prouer.*

# THANKFULNESSE.

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*Prout. 28. 19,* He that tilleth his land, shall be satisfied with bread: but hee that followeth the idle, shall be filled with pouertie. *Gen. 30. 30.*

*129* Showe me now, the duty of spiritual fathers, as pastors or preachers, towards their parishioners, & hearers, as their spiritual children.

The duty of a minister, pastor, or preacher, is, to feed the people committed vnto him: especially by preaching of the word of god amongst them, painfully & faithfully a: hee ought also to administer the sacraments vnto his people, sincerely, according to christ's ordinance b: and to recheise them, that stand in neede thereof, diligently c: and lastly, by his life, to giue al others good example, to obey the word; and to do what he can, (by exhortation, admonition, reproof, and by exercising otherwise, of his authority, euery way, in time and place, both publickely and privately) to cause others to doe the like d.

*A 1. Pet. 5. 1,* The elders which are amongst you, I beseech, which am also an elder, & a witnes of the sufferings of Christ, and also a partaker of the glory that shall be reueiled, 2, Feed the flock of god, which dependeth vpon you, caring for it not by constraint, but willinglie: not for filthy lucre, but of a ready mind: 3, Not as though ye were Lords ouer Gods heritage, but that ye may be ensamples to the flock, 4, And when the chiefe shepheard shall appear, yee shall receiue an incorruptible crowne of glory. *Ezech. 3. 17,* Son of man, I haue made thee a watch man, vnto the house of *Israel*: therefore, heare the word, at my mouth, & giue them warning from mee. 18, When I shall say vnto the wicked, thou shalt surely

ly, dy, & thou giueth him no warning, not speakest  
 to admonish the wicked, of his wicked way, that  
 hee may liue, the same wicked man shall dy in his  
 iniquity, but his blood wil I require at thy hand. 19,  
 Yet, if thou warn the wicked, and he turn not from  
 his wickednes, nor from his wicked way, hee shall  
 die in his iniquity, but thou hast deliuered thy soul.  
 2. *Tim. 4. 1.* I charge thee before God, and before  
 the Lord Iesus Christ, which shall iudge the quick  
 and the dead, at his appearing, and in his kingdom:  
 2, I preach the word, be instant in season, and out of  
 season: improue, rebuke, exhort, with all long suffer-  
 ing and doctrine. 3, For the time wil come, when  
 they wil not suffer wholesome doctrine: but hauing  
 their eares itching, shal after their owne lusts, get  
 them an heape of teachers, 4, And shall turne their  
 eares from the truth, and shall bee giuen vnto fa-  
 bles: 5. But watch thou in all things: suffer aduersity:  
 doe the work of an Euangelist: make thy ministry  
 fully knowen. 1. *Corint. 9. 16.* Woe is vnto me, if I  
 preach not the Gospel. *Ierem. 48. 10.* Cursed bee  
 that man, that doth the work of the Lorde negli-  
 gently. *Mal. 2. 7.* The Priests lippes should preserve  
 knowledge, and they should seeke the lawe, at his  
 mouth: for he is the messenger of the lord of hosts,  
*Hos. 4. 6.* My people are destroyed for lack of know-  
 ledge: because thou hast refused knowledge: I will  
 also refuse thee, that thou shalt be no Priest to me:  
 and seeing thou hast forgotten the law of thy god,  
 I wil also forget thy children,  
 B. *1. Corint. 11. 23, 24, 25, 26.* As in the wordes of  
 the institution of the Lordes Supper, in the 89,

*Ans. Matth. 28. 19, As in the 79. Ans.*

*C. Mat. 13. 51, Iesus said vnto them, vnderstand ye al these things? They said vnto him, yea Lorde: Ga. 6. 6, As in the 120. Ans. in (A). He. 5. 11, We haue many things to say, which are hard to bee vttered, because yee are dul of hearing. 12, For when as concerning the time, ye ought to be teachers, yet haue ye need againe that we teach you, the first principles of the woord of God, and are become such as haue need of milke, and not of strong meat: 13, For euery one that vseth milke, is inexpert in the worde of righteousnes; for he is a babe. 14, But strong meat belongeth vnto the, that are of age, which through long custom, haue their wits exercised, to discerne, both good, & euil. Mat. 16. 13, Iesus asked his disciples, saying, whom doe men say that I the son of man, am? 14, And they said, some say *John Baptist*: and some *Elias*: and others *Jeremias*: or one of the Prophets. 15, He said vnto them, but whom say ye that I am? 16, Then *Simon Peter* answered, and said, thou art the Christ the sonne of the liuing God. 17, And Iesus answered, and said, blessed art thou, *Simon* the sonne of *Ionas*: for flesh and blood hath not reueiled it vnto thee, but my father, which is in heauen. 1. *Corinth* 3. 1, I could not speake vnto you brethren, as vnto spirituall men, but as vnto carnall, euen as vnto babes in Christ. 2, I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet now are yee able. 3, For yee are yet carnall. *Matth. 17. 25. Iohn 6. 5. Actes. 19. 1. to 8. Rom. 2. 18. Luke. 1. 4. Hebr. 6. 1. 2.**

**D** 2. *Tim.* 4. 13. 14. 5. *Act.* 11. (A). next before. *Act.* 6. 4. Wee will give our selues, continually, vnto praiet, and to the ministratiō of the woerde. *Act.* 30. 20. I kept back nothing that was profitable, but haue shewed you, and taught you, openlie, and thoroughout euerie house. 28. Take heed therefore vnto your selues, and vnto al the flock, whereof the holy Ghost hath made you ouerseers, to feede the Church of God, which he hath purchased with his owne blood. 31. Watch, and remember, that by the space of three years, I ceased not, to warne euery one, both night, and day, with teares. *Act.* 17. 26. *Pauls* spirite was stirred in him, when hee saw the city subiect to idolatry. 17. Therefore hee disputed in the Synagogue, with the Iewes, and with them that were religious, and in the market daily, with whomsoever he met. *Tim.* 2. 7. 8. As in the 128. *Aunf.* in (B). Read the testimonies, of the 101. *Aunf.* in (C). *Mark.* 16. 15. 16. As in the 100. *Aunf.* in (A). *Esay.* 56. 10. Their watch men are all blinde, they haue no knowledge: they are al dumbe dogs, they cannot barke: they ly, and sleep, and delite in slee- ping, 11. And these greedy dogges can neuer haue enough: all these shepheards cannot vnderstand: for they all looke to their owne way, euerie one for his aduantage, and for his owne purpose. 12. Come, I will bring wine, and we wil fill our selues with strong drink, and to morrow shall bee as this day, and much more abundant. *Zach.* 11. 15, The Lord said vnto me, take to thee yet the instruments of a fowlish shepheard. 16, For loe, I will raise vp a shepheard in the lande, which shal not looke

for

for cheating what is lost, nor seek the tender Labe,  
 nor heale what that is hurt, nor seede that that  
 standeth vpon bushes that eat the floure of the ear, &  
 tear their clawes in peeces, 17, O idol sheepeheard,  
 that leaueth the flocke, the sword shall be vpon his  
 arme, & vpon his right eie. His arme shall be clean  
 dried vp, & his right eie shall be vicerly darkened.  
*Esa.* 58.1, Cry aloud, spare not, lift vp thy voice like  
 a trumpet, & shew my people their transgression,  
 and to the house of *Iacob*, their sins. *Esa.* 62.1. For  
*Sions* sake, I will not hold my tongue, and for *Ieru-*  
*salems* sake, I wil not rest, vntill the righteousnesse  
 thereof, breake forth as the light, and the saluati-  
 on thereof, as a burning lampe. *Ephes.* 4.11. 12.13,  
 As in the 120. ans. in (A). *Esa.* 61.1, The spirit of the  
 Lord God, is vpon mee, therefore hath the Lorde  
 annointed me: he hath sent me to preach good ti-  
 dings vnto the poor, to bind vp the broken hearted,  
 to preach liberty to the captiues, and to them that  
 are bound the opening of the prison, 2, To preach  
 the acceptable yeare of the Lorde, and the day of  
 vengeance of our God, to comfort al that mourn,  
 3, To appoint vnto them that mourne in *Sion*, and  
 to giue vnto them beury for ashes, the oile of ioy,  
 for mourning, the garment of gladnesse, for the  
 spirit of beauienesse, that they might be called trees  
 of righteousnesse, the planting of the Lorde, that  
 hee might bee glorified. 1. *Thos.* 3.4. As wee were  
 allowed of God, that the gospell should bee com-  
 mitted vnto vs, so wee speake not as they that  
 please men, but God, which trieth our hearts. 1. *Cor.*  
 22.28, I am cumbered daily, and haue the care of  
 all

all the Churches: 19, Who is weake, and I am not weake? Who is offended, and I burne not? 1. *Tim.* 3, 1. to 16. & 5, 20, 21, 22, *Tit.* 1, 5, to 10. *Matth.* 20, 25, to 29. *Job* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. *Procede now*, to the duties of masters and householders.

Masters, and householders, as they are become in-  
deede of *Parentes* to their seruants, and families, so  
ought they to refraine them, from rolenesse A; and by  
diligent instruction, and good example, to bring vpp  
their seruants, and households, in honest and comelie  
manners; and in al vertue B: & they ought to instruct  
their apprentices, in the knowledge of their occupati-  
ons, euén as *Parentes* would teach their owne chil-  
dren, without al fraud, delaying, or concealing, what-  
soever C: and when correction is necessary, they ought  
to giue it them, with such discreation, pittie, and desire  
of amendment, as louing *Parentes* vs to deale with  
their deere children, remembryng alwaies, that they  
haue also a master in heauen D.

A 1. *Tim.* 5. 8, If there bee any, which prouiderth  
not for his owne, and namely, for them of his hous-  
hold, hee denieth the faith, and is woorse than an  
infidell. Reade the testimonies of the 128. auns. in  
(c). *Genes.* 30. 30.

B *Genes.* 18. 17, And the Lorde saide, shall I  
hide from *Abraham*, that thing, which I doe;  
18, Seeing, that, *Abraham* shall bee indeede,  
a great, and a mighty nation; & all the nations of  
the earth, shall bee blessed in him? 19, For, I know  
him, that, hee will commaunde his sonnes; and  
his household; after him, that, they keepe the vales  
of

of the Lord; to doe righteousness & iudgement, that the Lord may bring vpon *Abraham*, that hee hath spoken vnto him. *Read the 4. commandment. Ios. 24. 15*, I and my household will serue the Lord. *Ester. 4. 16*, I and my maides will fast like a wise. *1. Tim. 5. 14*, I will that the younger women marrie; and beare children, and gouerne the house, and giue no occasion to the aduersarie to speake euill. *Read the testimonies of the 128. answ. in (8). Tit. 2. 3. 4. 5. Pro. 31. 1. to the end. Act. 10. 1. 2. Psal. 101. 6. 7. Pro. 29. 21.*

**O.** *Dent. 24. 14* Thou shalt not oppresse an hired seruant, that is needy & poore, neither of thy brethren, nor of the stranger, that is in thy land, within thy gates. *15*, Thou shalt giue him his hire, for his day, neither shall the sunne goe downe, vpon it: for hee is poore, and therewith sustaineth his life: least hee trie against thee, vnto the Lorde, and it bee sinne vnto thee. *Colos. 4. 1*, Yee masters doe vnto your seruantes, that which is iust, and equally knowing that yee also haue a master, in heauen.

**D.** *Lemic. 25. 45*, Thou shalt not rule over him cruelly, but shalt feare thy God. *Pro. 29. 19*, A seruant will not be chastised with words; though he vnderstand, yet hee will not answere. *Pro. 26. 3*, Vnto the horse belongeth a whip, to the asse a bridle; and a rod to the fooles backe. *Pro. 20. 30*, The blewnesse of the wound serueth to purge the euil, & the stripes within the bowels of the belly. *Pro. 29. 21*, He that delicately bringeth vp his seruant from youth, at length he will be euē as his son. *Col. 4. 1*,

*As to (c) next before. Ephes. 6, 9, Ye masters do the same things vnto them; putting away threatning. Ephes. 4. 31, Let all bitternesse, & anger, and wrath, crying, and euill speaking, be put away from you, with all maliciousnesse. 32, Be courteous one to another, & tender hearted, forgiuing one another, euen as God for Christs sake, forgave you. Exod. 21. 2, 26. 27. Levit. 19. 13. & 25. 39. 40. 44. Dent. 15. 12. 18. 19. Job. 31. 13. 14. 19. Ier. 34. 14. 20. 231. Tell mee now the duties of husbands towards their wiues?*

*The Apostle Saint Peter, (who was himselfe a married man) and Saint Paul also doth teach married men, to liue with their wiues discretely, according to knowledge; and without all bitternesse: & to loue, cherish, and to nourish their wiues, euen as their owne bodies: pea, that husbands ought to loue their wiues, euen as Christ loued the Church, and gaue himselfe for it, to sanctifie it.*

*As 1. Pet. 3. 7, Ye husbands dwel with your wiues, as men of knowledge, giuing honor vnto the woman, as vnto the weaker vessel, euen as they which are heires together of the grace of life, that your praies be not interrupted. Ephes. 5. 25, Husbandes loue your wiues, euen as Christ loued the Church, and gaue himselfe for it. 26, That he might sanctifie it, & cleanse it, by the washing of water, through the word, 27, That he might make it vnto himselfe a glorious Church, not hauing spot or wrinkle, or anie such thing: but that it should be holy, and without blame. 28, So ought men to loue their wiues, as their own bodies: he that loueth his wife, loueth*

loueth himselfe. 29, For no man euer yet, hated his owne flesh, but nourisheth, and cherisheth it, euen as the Lord doth the Church. 30, For we are members of his body, of his flesh, and of his bones. 31, For this cause shal a man leaue father and mother, and shal cleaue to his wife, and they twaine shal be one flesh. 32, This is a great secret, but I speak concerning Christ, and concerning the Church. 33, Therefore euery one of you, do ye so: let euery one loue his wife, euen as himselfe. Col. 3. 19, Husbands loue your wiues, and be not bitter vnto them. *Mat. 5. 31. 32. and 19. 3. to 13. 1. Corinth. 7. 3. 4. 5. 10. to 17. Numb. 30. 7. 8. 9. 14. Pro. 5. 15. to 21. Malach. 2. 14. 25. 16. Eccles. 9. 9. 1. Corinth. 14. 34. 35. 1. Tim. 2. 11 to 12. 13. 14. 15.* *Shew me now how wiues ought to behaue themselves towards their husbands?*

The same holy Apostles Saint Paul, and Saint Peter, doe teach, that wiues ought to reuerence their husbandes, and that they should submit themselves, and be obedient vnto their owne husbandes, as vnto the Lord: for the husband is the wiues head, euen as Christ is the heade of the Church. Therefore as the Church or congregation, is subiect vnto Christ; so likewise the wiues also, shoulde bee in subiection to their owne husbandes, in al thinges; as is conuenient to the Lord: euen as Sara obeyed Abraham, and called him Lord. And wiues are forbidden in the holie Scriptures, to weare gorgeous, or sumptuous apparel, or broidered hair, trimmed with gold: but that after the example of holy women, that trusted in God, they shoulde bee sober, in outward apparel, and bee decked

with inwardely; with vertues of their mindes; as  
with gentlenesse, meeknesse, quietnesse, and chastity;  
which are most precious things, in the sight of God.  
A. *Ephes. 5. 23*; Wiues; submit your selues vnto  
your husbandes, as vnto the Lord, 23; For the hus-  
band is the wiues head, euen as Christ is the head  
of the Church; and the same is the Sauour of his  
body. 24. Therefore as the Church is in subiecti-  
on to Christ, euen so let the wiues bee to their hus-  
bandes, in euery thing. 25; Let the wise see that she  
feare hir husband, looke in (B) next following.

B. *1. Pet. 3. 1. 2*; As in the 102. an. in (E) 7. Whose  
apparelling let it not be outward, as with broidred  
haire, and gold put about, nor in putting on of ap-  
parel. 4; But let the hid man of the hart, bee vncon-  
sumed, with a meeke and quiet spirit, which is before  
God, a thing much set by. 5; For euen after this ma-  
ner, [in time past] did the holy women which tru-  
sted in God, tie themselves, and were subiect to  
their husbandes. 6; As Sara obeyed Abraham, and  
called him, Sir, as those daughters ye are, whiles yee  
doe wel, not being afraid of any terror. *Gen. 3. 16*;  
Thy desire shall be subiect to thy husband, and hee  
shall rule over thee. *1. Timot. 2. 11*; Let the woman  
learne in silence with all subiection. *1. Cor. 14. 35*;  
Let them aske their husbandes, at home. *Col. 3. 18*;  
*Tit. 2. 4. 5. 1. Tim. 2. 9. to the end. 3. Cor. 14. 34. 35. 36*  
*and 17. 3. 4. 5. and 11. 3. 7. to 13. Ester. 1. 9. to the*  
*end. Num. 20. 7. to the end.*

1330 What is the dutie of the elder sors, towards the  
younger?

1331 They ought to giue them, a good example of  
godlinesse,

Godlines, & honesty, & the rather, to praye, to the following thereof to behaue themselves towards the after such a louing & curteous sort, & manner, as fathers & mothers, use to do, towards their children.

A Tit. 2, 1, Speake the things which become wholsome doctrine, 2, That the elder men be sober, honest, discreet, sound in the faith, in loue & in patience: 3, The elder womē likewise, that they be in such behauiour, as becommeth holines, not false accusers, nor giuen to much wine, but teachers of honest things: 4, That they may instruct the yonger womē, to be sober minded, that they loue their husbands, that they loue their children, 5, that they be discreet, chaste, keeping at home, good & subiect to their husbands, that the word of god, be not euil spoken of, 7, 8, as in the 128. auns. in (B). Eph. 4. 31, 32, As in the 130. Aunswere, in (D). 1. Tim. 5. 1, Rebuke not an elder, but exhort him, as a father, and the yonger men, as brethren: 2, The elder women as mothers, the yonger as sisters, withal purenes. 1. Iohn. 5. 21.

134 What is the dutie generallie of all equals, one towards another?

To behaue themselves one towards another, loynglie, ciuilly, and curteously; that so they may the better edifie one another (A).

A Eph. 4. 31, 32, As in the 130 auns. in (D). 1. Pet. 3. 5, As in the 126. auns. in (A). Rem. 14. 19, Let vs followe those things which concerne peace, and wherewith one may edifie another. 1. Tim. 5. 1, 5, As in the 133. auns. in (A). 1. Thes. 1. 4.

135 What doth God require in the sixe commandment  
That

That neither in thought, word, or gesture, and  
muchlesse in deed, either by himselfe, or by any other,  
I doe reproch my neighbour, or hate, hurt, or kill  
him: but that I cast off al desire of reuenge: be-  
sides this, that I hurt not mine owne selfe, or wit-  
tingly shrow my selfe into any danger: wherefore,  
that slaughter shoulde not bee committed, bee hath  
armed the Magistrate with the sword.

**A.** *Genes. 9. 6.* Who so sheddeth mans bloude, by  
man shall his bloude bee shed: for in the image of  
God, hath he made man. *Mat. 5. 21.* Ye haue heard  
that it was saide vnto them of the oulde time, thou  
shalt not kill: for whosoever killeth, shall bee culpa-  
ble of iudgement. 22, But I say vnto you, whoso-  
uer is angry with his brother, vnadvisedly, shall bee  
culpable of iudgement. And whosoever saith to his  
brother, *Raca*, shall bee worthy to bee punished, by  
the Counsell. And whosoever shall say soole, shall  
be woorthy to bee punished, with hell fire. *Matth*  
*18. 21. to the end. and 16. 52. Ephes. 4. 26. Apocal.*  
*13. 10. Leuit. 19. 14. 17. 18. and 24. 17. Exo. 21. 12.*  
*to 15. Numb. 35. 16. to the end. Deut. 19. 11. 12. 13.*

**B.** *Ephes. 4. 26.* Let not the Sunne go downe vpon  
your wrath. *Rom. 12. 17.* Recompence to no man,  
euike for euil. 19, Dearly beloved, auenge not your  
selues, but giue place to wrath: for it is written,  
vengeance is mine: I wil repay saith the Lord. *Eph.*  
*4. 31. 32.* As in the 130. anl. in (v). *Mat. 5. 25. 26.*  
*39. 40. 41. and 18. 21. to the end. and 6. 12. 14. 15. 16.*  
*Pet. 2. 8. 1. Thes. 5. 15. Pro. 20. 22. and 17. 13. and 24.*  
*29. Colos. 3. 12. 13.*

**C.** *Mark. 4. 9.* The Diuell tooke him vp, into  
the

the holy city, and set him vpon a pinnacle of the Temple, 6, And said vnto him, if thou be the Son of God, cast thy selfe downe: for it is written, that he wil giue his Angels charge ouer thee, and with their hands they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone. 7, Iesus said vnto him, it is written againe, thou shalt not tempt the Lord thy God. *Deut. 6. 16. Rom. 13. 14. Coloss. 2. 23. Syrach. 3. 27.*

D. *Rom. 13. 4. 1. Pet. 2. 14,* As in the 122. ans. in (A). *Gen. 9. 6,* As in (A) next before. *Mat. 26. 52.*

136. But this commandement seemeth to forbid slaughter only.

But in forbidding of slaughter, God teacheth, that hee hateth the roote, and originall thereof, that is to say, anger A, enuy B, hatred C, and desire of reuenge; and that hee taketh all these thinges euen for murder D.

A *Col. 3. 8,* Put away euen al these things, wrath, anger, malitiousnesse, cursed speaking, filthy speaking out of your mouth. *James 1. 19. 20. 21. Galath. 5. 19. 20. 21.*

B *Iam. 3. 14,* If ye haue bitter enuying, & strife in your harts, reioice not, neither be liers against the truth. 15, This wisdom descendeth not fro aboue, but is earthly, sensual, and diuelish. 16, For where enuieng, and strife, is, there is sedition, and all manner of euill workes. *Iam. 4. 5. Tit. 3. 3. Rom. 13. 13. & 1. 29. 1. Pet. 2. 1. Gal. 5. 19. 20. 21.*

C *1. Job. 2. 9,* He that saith hee is in the light, and hateth his brother, is in darcknesse vntill this time. 11, He that hateth his brother, is in darcknesse, and

Q

walketh

walketh in darcknes, and knoweth not whither he goeth, becaule that darknes hath blinded his eyes.

*Leuit. 19. 17.*

D *1. Iob. 3. 15.* He that hateth his brother, is a mā-  
sleiar, and yee knowe that on man-sleiar hath eter-  
nall life abiding in him. *Matth. 5. 21. 22.* As in  
the 135. auns. in (A).

137 But is it enough, if by none of the meanes aforesaid,  
wee doe kill any man?

No. For God in condemning of anger, hatred, and  
malice, requireth that we should loue our neighbour,  
as well, as our selues A, and be courteous B, gentle,  
meeke, patient C, and pittifull towards him D: and  
that as much as lieth in vs, wee should turne away  
from him, whatsoeuer may bee hurtfull vnto him E:  
briefely, so in our mindes, to be affectioned, as, that  
euē vnto our enemies we should not stick to do wel F.

A Read the 4. Auns. and the testimonies of the 7.  
Auns. in (A).

B Read the testimonies of the 126. auns. in (A).

D *Ephes. 4. 1.* Walke worthy of the vocation,  
whereunto yee are called, 2, With all humblenesse  
of minde, and meeknesse, with long suffering, sup-  
porting one another, through loue. *Gal. 6. 1. 2. Mat.*  
*5. 5. Rom. 12. 18. Tit. 3. 2. 2. Tim. 2. 25. 1. Cor. 13. 1. to*  
*the end. Pro. 15. 1. and 25. 15.*

D *1. Pet. 3. 8.* Be ye al of one mind: one suffer with  
an other: loue as brethren: be pittiful: be curteous.

*Mat. 5. 7. Luk. 6. 36. Iam. 2. 13. Mich. 6. 8. Zach. 7. 9.*

E. F. Read the testimonies of the 8. Auns. in (A). *Luk.*  
*6. 27. to 37. & 23. 34. Act. 7. 60.*

138 What is the meaning of the 7. Commandement?

That

**D** That god both accurse all uncleannesse **A**, and that therefore wee ought, bitterly, to hate and detest the same **B**: and contrariwise, to liue temperately, modestly, and chastly **C**, whether in wedlocke, or in a single life **D**.

**A** *Dent.* 23. 17, There shal bee no whore of the daughters of *Israel*; neither shal there bee a whore-keeper, of the Soithes of *Israel*. 18, Thou shalt neither bring the hire of a whore, nor the price of a dog, into the house of the Lord thy God, for anie vow: for euen both these, are abomination vnto the Lord thy god. *Leuit.* 18. 6. 20. 22. 23. 27. 28. 29. 30. and 19. 29.

**B** *Iude.* 23, Hate euen the garment, spotted by the fleshe. 1. *Cor.* 6. 9. 10, As in the 103. *Ams.* in (A). 1. *Cor.* 5. 1. to the end, As in the 101. *ans.* in (C). *Ephes.* 5. 3, Fornication, and all uncleannesse, or couetousnesse, let it not bee once named amongst you as it becommeth Saints, 4, Neither filthinesse; neither foolish talking, neither iesting, which are things not comely. *Ge.* 19. 4. 5. 24. 25. & 34. 1. 2. 25. to the end. and 38. 24. *Leuit.* 20. 10. to 22. and 21. 9. *Num.* 5. 12. to the end. & 25. 1. to 16. *Dent.* 22. 20. 21. 22. & 27. 20. to 24. *Iud.* 19. 1. to the end. & 20. 1. to the end. *Iob.* 31. 1. 9. 10. 11. 12. *Aff.* 15. 20. 1. *Cor.* 6. 15. 16. 18. & 10. 8. *Gal.* 5. 19 *Ephes.* 5. 5. 1. *Thes.* 4. 3. 4. 5. *Heb.* 12. 16. *Apoc.* 21. 8. 27.

**C** 1. *Thes.* 4. 3, This is the will of God, euen your sanctification, & that ye should abstain from fornication, 4, That euery one of you should know how to possesse his vessell, in holines, & honour, 5, And not in the lust of concupiscence, eue as the *Gentiles*;

which knowe not God. See the testimonies of the  
 139. Anl. in (C). 1. Cor. 6. 15. 19. 20. Gen. 39. 7. to 13.  
 D 1. Cor. 7. 2, To auoid fornication, let euery mā  
 haue his wife, & let euery woman haue her owne  
 husband. 9, If they cannot abstain let them mary:  
 for it is better to mary than to burne. 27, Art thou  
 bound vnto a wife? Seeke not to be loosed: art thou  
 loosed from a wife? Seek not a wife. Heb. 13. 4, Ma-  
 riage is honorable among all, and the bed vndefi-  
 led: but whoremungers, and adulterers, God will  
 iudge. Tit. 1. 6, A Bishop must be vnproueable, the  
 husband of one wife, hauing faithful childrē which  
 are not slādred of riot, neither are disobediēt. 1. Cor.  
 9. 5, Haue not we power to lead about a wife, bee-  
 ing a sister, as well as the rest of the Apostles, & as  
 the brethren of the Lorde, & Cephas? 1. Tim. 3. 2. 4.  
 Ezech. 44. 21. 22. Leuit. 21. 9. 13. 14. 15.

139 Doth God in this commaundement, forbid nothing  
 else, but adulterie, and such kind of vncleannesse?

Seeing that both our bodies & soules are the tē-  
 ples of the holy Ghost, God wil haue vs to possesse the  
 both purely, & holily: & therfore he doth wholy forbid,  
 vnclean deeds, gestures, speeches, thoughts, lusts, &  
 & whatsoeuer doth allure a man vnto these things c.  
 A Ephes. 5. 3. 4, As in the 138. ansl. in (B). 1. Cor.  
 6. 18, Flee fornication: euery sinne that a man  
 doth, is without the bodie: but, hee that commit-  
 teth fornication, sinneth against his own body. 19,  
 Know yee not, that your body is the temple of the  
 holy ghost, which is in you, whom ye haue of god?  
 And ye are not your owne. 20, For yee are bought  
 for a price: therefore, glorifie God, in your bodie,  
 and

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& in your spirit: for, they are Gods. *1. Cor. 7. 1.*, Seeing, we haue these promises, let vs cleane our selues from all filthines of the flesh, & spirit, & grow vp vnto full holines, in the fear of god. *Eph. 4. 29*, Let no corrupt communicatiō proceed out of your mouthes; but that which is good, to the vse of edifieng, that it may minister grace vnto the hearers. *Iob. 31. 1*, I made a couenant with mine eies: why then should I think on a maid? *Ro. 13. 13. Mar. 12. 36. 37. Col. 4. 6. and, 3. 5 Tit. 2. 2. 6. 1. Pet. 1. 13. 14. and, 4. 7.*  
**B** *Mat. 5. 27*, Ye haue heard that it was said vnto them of old time, thou shalt not commit adultery. 28. But, I say vnto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her &c. *1. Peter. 2. 11. 2. Tim. 3. 22. Pra. 6. 25.*  
**C** *1. Cor. 15. 33*, Be not deceiued: euill speakings corrupt good maners. *Ephes. 5. 18*, Bee not drunke with wine, wherein is excesse: but be fulfilled with the spirit, *Gen. 39. 10*, Albeit she spake to *Ioseph*, day by day, yet he harkned not vnto hir, to ly with her, or to bee in her company. *1. Pet. 3. 3*, As in the 132. ans. in (B). *Ezech. 16. 49*, Beholde, this was the iniquity of thy sister *Sodome*: pride, fulnesse of bread, & abundance of idlenesse was in her, & in her daughters, 50, Therefore I tooke them away, as pleased me. *Prover. 23. 31*, Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasauntly. 32, In the end thereof, it will bite like a serpent, and hurt like a cockatrice, 33, Thine eies shall looke vpon straunge women, and thine heart shall speake leude things. *Prover. 6. 24*, Keepe thee from the

wicked woman, and from the flattery of the young  
of a strange woman. 25, Desire not her beauty in  
thine heart, neither let her take thee, with her eye  
lids, 27, Can a man take fire in his bosome, and his  
cloathes not be burnt? 28, Or can a man goe vpon  
coales, and his feete not bee burnt? 29, So, hee  
that goeth in, to his neighbours wife, shall not bee  
innocent, whosoever toucheth her, *Mat. 5. 28*, As  
in (a) next before, *Eccles. 9. 3*, Meete not an har-  
lotte, least thou fall into her snares, 4, Vse not  
the companie of a woman, that is a sinner and  
a daunger, neither heare her, least thou bee sa-  
ken by her craftinesse, 5, Gaze not on a maid,  
that thou fall not, by that, that is precious in  
her, 8, Turne awaie thine eyes, from a bewtiful  
woman, and looke not vppon others beautie;  
for manie haue perished by the beautie of wo-  
men: for thorough it loue is kindeled as a fire,  
10, Manie woondering at the beautie of strange  
women, haue beene cast out: for her woordes  
burne as fire, 11, Sitte not at all with another  
mans wife, neither lie with her vppon the bedde,  
nor banquet with her, least thine hearte incline  
vnto her; and so thorough thy desire fall into de-  
struction, *Marke. 6. 22*, The Daughter of He-  
rodiade daunced, and pleased *Herode*, and them  
that sate at the Table together, and the King saide  
vnto the maide, aske of mee, what thou wilt:  
and I will giue it thee, 23, And hee swaie vnto  
her, whatsoeuer thou shalt aske of mee, &c. 25,  
Then shee asked him saying, I woulde that thou  
shouldst giue me, euen now in a charger, the head  
of

of *Iohn Baptist*. 27. And immediately, the King sent the hangman, and gaue him charge that his head should bee brought. So hee went and beheaded him in the prilon, 28, And gaue his heade to the maid. *Genes.* 9. 21. to 28, and 19. 30. to 37. and 6. 2. and 34. 2. 2. *Sam.* 11. 2. 3. 4. *Pro.* 31. 3. to 8 and 7. 4. to the end. 1. *Pet.* 4. 2. to 6. *Esa.* 3. 16. to 25 and 5. 17. 12. 22. *Hab.* 2. 15. *Luk.* 8. 14. *Amos* 6. 1. 3. to 8. *Iob.* 21. 11. to 16. *Eccles.* 7. 4. to 9.

140 What doth god forbid in the eight commandement?

Not onely those thestes A, and robberies B, which the Magistrate doth punish: but also vnder the name of theft, he comprehendeth al euil thiftes, and conueiances, whereby wee seeke to get other mens goods: and labor, either by force, or vnder the colour of equity, to conuey them vnto our selues C. Of this sort are false weightes D, vnjust elues, vnequal measures E, counterfaite merchandise, deceiueable money, vsury, or anie other way or meanes, of dooing the same, which is of god forbidden F. Adde hereunto all couetousnesse G: and also the manifold lawishing out, and abuse of gods giftses H.

A 1. *Corinth.* 6. 9. 10, As in the 103. Answ. in (A). *Exod.* 21. 16. and 22. 1. to 6. *Leuit.* 19. 11. and 6. 2. 3. 4. 5. *Pro* 6. 30. 31. *Hose.* 4. 2. 3.

B 1. *Cor.* 5. 10, As in the 101. answ. in (C). *Nu.* 5. 6. 7. 8.

C *Luk.* 3. 14, The souldiours likewise demaunded of him, saying, and what shal wee doe? And hee saide vnto them, doe violence to no man, neither accuse any falsly, and bee content with your wages. 1. *The.* 4. 6, No man oppresse, or defraud his brother, in any matter. For the Lorde is an auenger

of al such things, as wee also haue told you before  
time, and testified. 1. *Cor.* 6. 8. *Leuit.* 19. 13. 33. and  
25. 14. to 18. *Ier.* 9. 3. to 6. *Psa.* 62. 10. *Mic.* 2. 12. *Exo.*  
22. 31. to 28. *Zac.* 7. 10. *Mal.* 3. 5. *De.* 24. 6. 10. to 18.  
D *Pro.* 11. 1. False ballances, are an abomination  
vnto the Lord: but a perfect weight pleaseh him,  
*Pro.* 16. 11. *Mich.* 6. 10. 11. 12.

E *Deut.* 25. 13, Thou shalt not haue in thy bag,  
two maner of weights, a great, and a smal. 14, Nei-  
ther shalt thou haue in thy house, diuerse measures,  
a great & a smal: 15, But thou shalt haue a right &  
a iust weight: a perfect & a iust measure shalt thou  
haue, that thy daies may be lengthned, in the land,  
which the Lorde thy God giueth thee. 16, For all  
that doe such things, and al that do vnrighteously,  
are an abomination vnto the Lord. *Pro.* 20. 10. 23.  
*Exec.* 45. 9. 10. 11. 12. *Leuit.* 19. 35. 36.

F *Leuit.* 25. 35, Thou shalt relieue thy brother.  
36, Thou shalt take no vsury of him, nor vantage:  
but thou shalt fear thy God, that thy brother may  
liue with thee. 37, Thou shalt not giue him thy  
money to vsury, nor lende him thy vittals for en-  
crease. *Ier.* 15. 10. I haue neither lent on vsury, nor  
me haue lent vnto me on vsury: yet euery one doth  
curse me. *Luk.* 6. 35, Loue ye your enemies, and do  
good, & lend, looking for nothing againe, & your  
reward shal be great, and ye shal be the children of  
the most high: for he is kind, vnto the vnkind, and  
to the euil. *Exo.* 22. 25. *Psa.* 15. 5. *Deu.* 23. 19. 20. *Pro.*  
28. 8. *Exec.* 18. 8, and 21. 12. *Nehem.* 5. 1. to 14.

G 1. *Cor.* 6. 9. 10, As in the 103. ans. in (A). *Ephes.* 5.  
3, As in the 138. ans. in (B) *Ier.* 5, For this ye know,  
that

that no whoremonger, nether vncléan person, nor  
couetous person, which is an idolater, hath any in-  
heritance in the kingdome of Christ, and of God.

1. *Tim.* 6. 6. to 11. *Colo.* 3. 5. *Hebr.* 13. 5. *Luk.* 12. 15. to  
35. *Exo* 15. 23. 24. and 16. 1. to 16. and 17. 2. to 8. &  
18. 21. *Esa.* 3. 14. 15. and 5. 8. and 56. 31. & 32. 6. *Hab.*  
2. 5. to 13. *Ier.* 6. 13. and 8. 10. & 5. 31. *Pro.* 11. 24. 25.  
and 18. 20. and 30. 8. 9. and 27. 27. *Eccle.* 4. 8. and 51  
9. 12. 13. *Amo.* 8. 4. to 9. *Act.* 8. 18. to 25. *Ph.* 4. 11. 101  
13. 1. *Cor.* 10. 10. *Num.* 11. 1. 4. 5. 6. 10. to 24. & *Nersa*  
33. 34. & 13. 28. to the end. & 14. 1. to 39. & 20. 2. to  
12. & 21. 5. 6. & 52. 8. to 16. *Psal.* 106. 14. 15.

H. *Prou.* 6. 12. The vnchristy man, and the vice-  
ked man, walketh with a froward hart. *Prou.* 18. 9,  
He that is slothful in his work, is euen the brother  
of him, that is a great waster. *Iob.* 6. 12, When they  
were satisfied, he said to his Disciples, gather vpp  
the broken meate, which remaineth, that nothing  
be lost. *Rom.* 13. 13, Walke honestly, as in the day,  
not in gluttony, and drunkennes, neither in cham-  
bering, and wantonnes, nor in stricte, and enuying.  
*Esa.* 3. 16. to 25. *Am.* 6. 1. 3. to 8. *Lu.* 15. 11. to 25. *De.*  
31. 20. 1. *Tim.* 5. 8. *Pr.* 23. 20. to the end. & 5. 16. & 30.  
1. to the end. 1. *Pet.* 3. 3. *Exec.* 16. 49. 50. *Ephes.* 5. 18.  
141 What doth God, here command?

That to the vitermost of my ability, I should fur-  
ther, and encrease the goods, and profits of my neigh-  
bour A: that I should so deale with him, as I my  
selfe would desire to be dealt withal B: that I should  
labour diligently, and faithfully C: that I may be  
able also, to relieue the need, and miserie of others D.  
A. *Exod.* 21. 33, When a man shall open a wel, or  
when

when he shal dig a pit, and couer it not, and an ox,  
or an asse fall therein, 34. The owner of the pit, shal  
make it good, and giue money to the owner there-  
of, &c. *Exod.* 21. 35. 36. and 22. 6. to 16.

**B** *Mat.* 7. 12, As in the 7. ans. in (A).

**C** *Eph.* 4. 28; Let him that stole, steal no more: but  
let him rather labour, and work with his hands, the  
thing which is good, that he may haue to giue, vn-  
to him, that needeth. 2. *Theff.* 3. 10, When wee were  
with you, this we warned you of, that if there were  
any, which would not work, that he should not eat.  
*Gen.* 3. 19, In the sweat of thy face, shalt thou eate  
bread, til thou returne to the earth. *Mat.* 25. 14. to  
31. *Pro.* 12. 11, and 28. 19. and 14. 23. and 20. 4. and  
21. 5. 17. and 10. 4. 5. and 6. 6. to 12. *Exod.* 20. 9. and  
23. 12. &c. 35. 30. to the end. *Ecc.* 1. 13. &c. 3. 10. *Act.* 18  
3. &c. 20. 33. 34. 1. *Cor.* 4. 12. 1. *Theff.* 2. 9. *Gen.* 30. 30.  
&c. 31. 38. to 43. and 47. 3. 4. *Mar.* 6. 3. *Deut.* 8. 3. 4.  
26. *Psal.* 127. 1. 2. and 104. 23.

**D** *Pr.* 19. 17, He that hath mercy on the poor len-  
deth vnto the Lorde, &c. *Pr.* 21. 13, He that stop-  
peth his ears at the crying of the poore, he shal also  
cry, & not be hard, *Pr.* 28. 27, He that giueth to the  
poor, shal not lack: but he that hideth his eies, shal  
haue many curses, *Pro.* 11. 26, He that withdraweth  
the corn, the people wil curse him: but blessing shal  
be vpon the head of him that selleth corn, 1. *Iob.* 3.  
17, Whosoever hath this worlds good, & seeth his  
brother haue need, and shutteth vp his compassion  
from him, how dwelleth the loue of God in him?  
2. *Cor.* 8. 1. to the end. and 9. 1. to the end. *Deut.* 15. 1. to  
12. and 24. 19. to the end, *Pro.* 11. 24. 25. and 14. 5. 8.  
and

& 22.9.16. *Esa.* 58.6.7.8. *Ezech.* 18.5.7.9. & 16.49.  
50. *Da.* 4.24. *Mat.* 10.42. & 6.1. to 5. & 25. 15. 31. to  
end. *Gal.* 2.10. *Iob.* 31.16. to 23. & *Ver.* 32. *Exo.* 23.10.  
11. *Leuit.* 25.3. to 8. and 19.9.10. & 23.22. *Luk.* 14.  
12.13.14. & 21.1. to 5. & 16.9. *Mar.* 12.41. to the  
end. *Act.* 10.4.5.6. & 11.29.30. 1. *Tim.* 6.17.18.19.  
142 What doth the ninth commandment require?

That I speak not false witnessse, against any man  
A, that I doe not falsly wrest any mans words B, that  
I backbite, or reproch no man C, that I condemne  
no man rashly, his cause not being heard D; but that  
with all care, vlesse I will prouoke the most heat  
up wrath of god, against my selfe, I doe flee all kind  
of lies, and subtilties E, as the very proper worke  
of the Diuel himselfe F; that in iudgements, & other  
businesses, I doe follow the truth, and freely, & con-  
stantly speak as the matter, indeed, is G; moreover  
that as much as I can, I doe defend, and encrease the  
good name, and estimation of others H.

A *Pro.* 19.9. A false witnessse shall not be unpun-  
ished, and he that speaketh lies, shall perish. *Pro.* 19.  
5. & 21.28. & 6.16. to 20. & 24.28. & 25.18. *Dent.*  
19.16. to the end. *Exod.* 23.1. *Psal.* 52.2. to 6.

B *Psa.* 15.1, Who shall rest in thy holy mountain?  
3, He that standeth not with his tongue, nor doth  
evil to his neighbour, nor receiveth a false report  
against his neighbour.

C *Rom.* 1.28, As they regarded not to know God,  
euen so God deliuered them vp, vnto a reprobate  
mind, to do those things, &c. 29, Being full of vn-  
righteousnes, fornicatio, wickednes, couetousnes,  
malitiousnesse, full of enuy, of murder, of debate,  
of

of deceit, taking all thinges in the euill part, whisperers, 30, Backbiters, haters of God, doers of euill, proud, boasters, inuenters of euill thinges, disobedient to parents, without vnderstanding, covenant breakers, without naturall affection, such as can neuer bee appeased, mercilesse, *Leuit. 19. 16.*

*Dent. 22. 13. to 20. Psal. 140. 11. Pro. 10. 18. & 17. 4.*

**D** *Luke. 6. 37*, Iudge not, and yee shall not bee iudged: condemne not, and yee shall not be condemned. *Matth. 7. 1. to 6. Rom. 2. 1. 2. 3. and 14. 4. 1. Tim. 4. 11. 12. Coloss. 2. 16. 1. Cor. 4. 5. and 13. 7. Pro. 10. 12. 1. Pet. 4. 8.*

**E** *Pro. 12. 22*, The lying lippes are an abomination to the Lorde: but they that deale truly, are his delite. *Ephes. 4. 25*, Cast off lying, and speak euery man truth vnto his neighbour: for we are members one of another. *Pro. 13. 5. 1. Cor. 13. 6. Col. 3. 9. Apoc. 21. 27. Tit. 1. 12. 13. Act. 5. 3. 9. 10.*

**F** *Iohn. 8. 44*, The Diuell hath beene a murderer from the beginning, and abode not in the truth, because there is no truth in him: when hee speaketh a lie, then speaketh hee of his owne: for hee is a lier, and the father thereof, *Gen. 3. 1. 2. 3. 4. 5.* As in the 13. *Aunt. in (B).*

**G** *Ephes. 4. 25*, As in (B) next before. *Ieremy. 9. 3*, They bende their tongues like their bowes, for lies, but they haue no courage for the truth vpon earth: for they proceede from euill to woorse, and they haue not knowen mee saith the Lord, 4, Let euery one take heede of his neighbour, and trust you not in any brother: for euerie brother will vse deceit, and euery friende will deale deceitfully, 5, And euery

every one will deceiue his friende, and will not speak the truth: for they haue taught their tounge, to speake lies, and take great paines, to doe wickedly.

H 1. *Pet.* 4.8, Aboue all thinges, haue seruent loue among you: for loue couereth the multitude of sinnes. *Pro.* 10.12.

143 *What doth the tenth commandement forbid?*

The very least desire, cogitation, or motion of our hearts, that may be agaisst any commandement of God A: and requireth that wee should continually and from the heart, detest all sinne, and contrariwise delight in all righteousnesse B.

A *Rom.* 7.7, I knewe not sinne, but by the Law: for I had not known lust, except the Law had said, thou shalt not lust. *Gen.* 8.21, The imagination of mans heart, is euil, euen from his youth.

B *Rom.* 7.22, I delight in the Lawe of God, concerning the inner man. *Psal.* 112.1, Blessed is the man, that feareth the Lorde, and delighteth greatly in his commandements. Read the testimonies of the 6. Answ. in (A. B. and C.) 1. *Chron.* 29.10. to 20. *Deut.* 28.46.47. *Rom.* 12.8.2. *Cor.* 9.7.

144 *Are the regenerate, able, perfectly, to keepe these commandements?*

No. For euen the holiest, every one of them, so long as they liue here, haue in them, but onely smal beginnings, of this obedience A: so yet notwithstanding, as that they do earnestly and vnfeinedly, begin to liue not only according to some of Gods commandements, but euen according vnto them all B.

A Read the testimonies of the 9. ans. in (A), *Rom.* 7.

7. to the end.

**B.** Ro. 7. 22, As in the 143. *Ans.* in (B). Tit. 2. 11. The grace of God, that bringeth saluation vnto al men, hath appeared, & teacheth vs that we should deny vngodlines, & worldly lusts, & that we should liue soberly, righteously, & godlily, this presente world. Read y<sup>e</sup> testimonies of y<sup>e</sup> 47. & 68. *Ans.* in (A).

145 *If none be able, in this life, to keepe the law, why wil God haue it, so exactly, and senerely preached?*

*First,* that at the tyme of our life, we should more & more see, the great pronenesse of our nature, vnto sin, & that so we might the more greedily, desire remission of sins, and righteousnesse in Christ: Then, that we be doing of this alwaies, and continually meditating of that, and earnestly beg at the fathers handes, the grace of the holy ghost, whereby daily more & more, wee may be renued, according to the image of god, vntill at the length, when as we shall be departed out of this life, we may with ioy obtaine the perfection, in the law, set before vs c.

**A.** Ps. 32. 5, I acknowledge my sin vnto thee, neither hid I my iniquity: for I thought, I wil confesse against my selfe, my wickednesse vnto the Lord, & thou forgavest the punishment of my sin. 1. Iob. 1. 9. Pro. 28. 13. Num. 5. 6. 7. 8. Leuit. 16. 21. 22. 1. King. 8. 46. 47. 49. 50. Mat. 2. 6. Luk. 18. 9. to 15.

**B.** Rom. 7. 22. 23. 24. 25. As in the 14. *Ans.* in (B).

**C.** Phil. 3. 12, Not as though I were already perfect: but I followe, if that I may comprehend that, for whose sake also, I am comprehended of christ Iesus. 13, Brethren I count not my selfe, that I haue attained to it, but one thing I doe; I forget that which

which is behinde, and indeuour my selfe to that, which is before, 14, And follow hard toward the marcke: for the price of the hie calling of God in Christ Iesus, 1. Cor. 9. 24, &c.

Of Praier.

146 **W**Hy is praier necessary for Christians? Because it is the chiefe part of that thankfulness which god requireth of vs A: and also because God bestoweth his grace and holy Spirit; vpon them onely, who doe with true lighes, continually desire these things of him, & do giue him thanks for the same being obtained B.

A *Psal. 50. 14. 15.* As in the 111. auns. in (c).

B *Matth. 7. 7.* Aske, and it shall bee given you: seeke, and yee shall finde: knock; and it shall bee opened vnto you, 8, For whosoever asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shal be opened. *Psal. 50. 15.* As in the 111. auns. in (c) *Luk. 11. 9. to 14. Mar. 13. 12. Rom. 12. 12. 1. Thes. 5. 17.*

147 What things are required vnto that praier, which pleaseth God, and is heard of him?

That of the onely true god, who in his worde, hath reuelled himselfe A, we do with a true affection of the heart, aske all those thinges, which he hath commaunded to be asked of him B: that of an inward feeling of our owne neede and misery C, we do humbly throw downe our selues, in the sight of gods maiestie D: trusting vnto this sure foundation E, that although we be vnworthy, yet notwithstanding, for Christes sake, god will assuredly heare vs F: according as in his word he hath promised vs G.

A

**A** Read the testimonies of the 111. *Anl. in (c). Iob. 4. 12. Psal. 81. 8. 9. 10. Lam. 1. 5.*

**B** *Rom. 8. 26*, The spirit helpeth our infirmities; for wee know not what to pray, as wee ought: but the spirit it selfe maketh request for vs, with sighes, which cannot be expresse. *1. Iob. 5. 14*, This is the assurance that we haue in him, that if we aske anie thing, according to his will, hee heareth vs, *Psal. 145. 18.*

**C** *Iob. 4. 21. 22. 23. 24*, As in the 94. *anl. in (d). Psal. 145. 18*, The Lord is neere vnto all that call vpon him, yea to all that call vpon him in truth. *2. Chron. 20. 12.*

**D** *2. Chr. 20. 12*, O our God, wilt thou not iudge them? For there is no strength in vs, to stand before this great multitude that commeth against vs, neither doe we know what to doe: but our cies are towards thee. *Psal. 2. 11*, Serue the lord in fear, & reioice in trembling. *Psal. 119. 120*, My flesh trembleth for feare of thee, and I am afraide of thy iudgementes, *Esa. 66. 2*, To him will I looke, euen to him, that is poore, and of a contrite spirit, and trembleth at my wordes. *Pro. 34. 17. 18.* and *51. 17. Iona. 3. 4. to the end. Psal. 28. 14. Dan. 10. 11. 12. 2. Chron. 32. 26. and 33. 12. 13. and 34. 27. 28.*

**E** *Ro. 10. 14*, How shal they cal on him, in whom they haue not beleecued? *Rom. 8. 15. 16*, As in the 1. *Anl. in (1). Lam. 1. 6*, Aske in faith, and wauer not: for hee that wauereth, is like a waue of the Sea, tost of the wind, & carried away: 7, Neither let that man thinke, that he shall receiue any thing of the Lord. *Mat. 11. 24. 1. Iob. 5. 14. 15. Mat. 15. 22. to 29.*

**F** *Iob.*

**F** *Joh. 16.23*, Verily, verily, I say vnto you, what-  
foeuer ye shall aske of the father, in my name; hee  
will giue it you, *Dan. 9.17.18. Col. 3.17. Joh. 14.13.*  
*14. & 15.16.*

**G** *Mat. 7.7.8*, As in the 146. Answ. in (B). *Pf. 50.*  
*14.15.* As in the 111. Answ. in (C). *1. Joh. 5.14*, As in  
(B) next before. *Psal. 143.1.*

*148* What are the things which hee hath commaunded  
vs to aske of him?

All thinges necessary both for our soules & bodie  
A: all which, our Lorde Iesus christ hath contained  
in that praier which hee himselfe hath taught vs:  
*Mat. 6.9.10. to 13.*

**A** *Iam. 1.17*, As in the 111. Answ. in (H). *Mat. 6.33.*

*149* Which is that praier?

O our Father, which art in heauen: hallowed bee  
thy name. Thy kingdome come. Thy will bee doone  
in earth, as it is in heauen. Giue vs this day our dai-  
ly bread. And forgiue vs our trespasses, as we forgiue  
them, that trespass against vs. And lead vs not into  
temptation, but deliuer vs, from euill. For thine is  
the kingdome, the power, and the glory, for euer, and  
euer, Amen.

*150* Why hath Christ commaunded vs, to call God, our  
Father?

That euē in the very entrance of praier, he might  
stir vp in vs such reuerence, & trust in God, as is meet  
for his childzen, which ought to be the foundation of  
our praier: to wit, that god is for christ's sake, become  
our Father, & doth much-lesse deny vs those things,  
which with a true faith, we aske of him; than our pa-  
rents doe deny vnto vs, earthlie good things A.

R

A *Mat.*

A *Mat. 7.9*, What man is there amongst you, which if his Sonne aske him bread, would giue him a stone? 10, Or if hee aske fishe, will hee giue him a Serpent? 11, If yee then which are euill, can giue to your children, good giftes, howe much more shall your Father which is in heauen, giue good thinges to them that aske him? *Luk. 11.11, 12.13, 15.1* *Why is it added, Which art in heauen?*

That wee should not thinke any thing basely, or earthly of the heauēly Maiesty of god A. And also that from his Almighty power, wee shoulde looke for all things necessary, either for the soule, or body B.

A Read the testimonies of the 31. Aunf. in (A).

B *Rom 10.12*, He that is Lord ouer al, is rich vnto al, that cal vpon him.

152 *Which is the first petition?*

Hallowed be thy name. Wherein, first of all, wee pray that we may rightly know god A, and also reuerence, declare, and honour, his almighty power, wisdom, goodnes, iustice, mercie, and truth, shining in all his workes B: next, that wee may at all times, so frame our whole life, our thoughts, words and deeds, that his most holy name, be not through vs, euill spoken of, but rather honored, and praised C.

A *Iob. 17.3*, As in the 111. aunf. in (D). *Ier. 9.23*, Let not the wise man glorie in his wisdom, nor the strong man glorie in his strength, neither the rich man glorie in his riches: 24, But let him that glorieth, glorie in this, that, he vnderstandeth and knoweth me, for I am the lord which shew mercy, iudgement, and righteousness, in the earth: for in these things I delight, saith the Lord. *Mat. 16.13*.

14. 15. 16. 17, As in the 129. answ. in (c). *Ier.* 31. 33.  
34. *Iam.* 1. 5. *Psal.* 119. 105. 1. *Tim.* 2. 4.

B *Exod.* 34. 6. 7, As in the 15. Answ. in (A. & B). *Psal.*  
145. 8, The Lord is gracious and mercifull, slow to  
anger, and of great mercy. 9, The Lord is good to  
all, and his mercy is ouer all his workes. 10, All thy  
workes praise thee O God, and thy Saints blesse  
thee. 11, They shew the glory of thy kingdome, &  
speake of thy power, 12, To cause his power to be  
known, to the sons of men, & the glorious renown  
of his kingdome, 17, The lord is righteous in al his  
waies, and holy in all his workes. *Luk.* 1. 46. to 56.  
& *Ver.* 67. to 80. *Psa.* 119. 137. & 143. 1. 2. 5. 10. 11.  
12. *Ier.* 31. 3. & 32. 18. 19. 40. 41. and 33. 11. 20. 21.  
*Mat.* 19. 17. *Rom.* 3. 3. 4. & 11. 22. 23. 2. *Tim.* 2. 9.

C *Psal.* 115. 1, Not vnto vs O Lorde, not vnto  
vs, but vnto thy name, giue the glorie, for thy  
louing mercy, and for thy trueths sake. *Psal.* 71. 8,  
Let my mouth be filled, with thy praise, and with  
thy glory, euery day. Read the testimonies of the  
102. answ. in (c). *Esa.* 52. 5. *Ezech.* 36. 20. *Rom.* 2. 24.

153 Which is the second petition?

Thy kingdome come. Which desireth, that God  
by his woorde and spirit, would so gouerne vs, that  
more and more, we may submit our selues vnto him  
A, that hee would keepe, and increase his Church:  
that he would destroy the works of the Diuel, and al  
power which liueth by it selfe, against his Maiesty, &  
make void al counsels, which are taken against his  
word c: vntill at length, hee doe fully, and perfectly  
raigne D, when as he shal be al in al e.

A *Psal.* 119. 5, O that my waies were directed, to

R ij keepe

keep thy statutes. *Psa.* 143. 10, Teach me to do thy wil, for thou art my God: let thy good spirit leade mee vnto the lande of righteousnes. *Matth.* 6. 33, Seek ye first the kingdome of God, and his righteousnes, & al these things shal be ministred to you.

B *Psa.* 51. 18, Be fauorable vnto *Sion*, for thy good pleasure: build the wals of *Ierusalem*, 19, The shalt thou accept the sacrifices of righteousnes, &c. read the testimonies of the 35. ans. in (G). *Psal.* 122. 6. 7. 8.

C *Ro.* 16. 20, The God of peace, shall tread satan vnder your feet, shortly. 1. *Iob.* 3. 8, He that committeth sin, is of the diuel: for the diuell sinneth fro the beginning: for this purpose, appeared the sonne of God, that he might loose the works of the diuel.

D *Rom.* 8. 22, Euery creature groneth, with vs also, and trauellet in paine together, vnto this present. 23, And not onely the creature, but wee also which haue the first fruits of the spirit, euen we do sigh in our selues, waiting for the adoption, euen the redemption of our body: *Apo.* 22. 17, And the Spirit, and the Bride, say, come; & let him that heareth, say, come: and let him that is a thirst, come: & let whosoever wil, take of the water of life, freely. 20, He which testifieth these things saith, surely, I come quickly: *Amen*: Euen so come Lord Iesus.

E 1. *Cor.* 15. 28, When al things shall be subdued vnto him, then shal the sonne also himselfe, be subiect vnto him, that did subdue al things vnder him, that God may be al in al.

154 Which is the third petition?

Thy wil be don in earth, as it is in heauen: where in, we are taught to pray, that we, and al men, rencising

cing our owne willes A, may readily, and without murmuring, obey the will of god, which onely is holy B: and so euery one of vs, may faithfully, and cheerfully, execute the function committed vnto vs C, euen as the Angels in heauen doe D.

A *Mt.* 16. 24, If any man wil folow me, let him forsake himselfe, and take vp his Crosse, and follow me. *Tit.* 2. 11. 12, As in the 144. ans. in (B).

B *Luk.* 22. 42, Father, if thou wilt, take away this cup from mee: neuerthelesse, not my wil, but thine be done. 1. *Pet.* 4. 2, We should liue (as much time, as remaineth in the fleshe) not after the lustes of men, but after the wil of God. 1. *Iob.* 2. 17.

C 1. *Cor.* 7. 24, Let euery man, wherein he was called, therein abide with God, &c.

D *Psal.* 103. 20, Praise the Lord, yee his Angels, that excell in strength, that doe his commaundement, in obeying the voice of his word, 21, Praise the Lord, all yee his hosts, &c.

155 Which is the fourth petition?

Giue vs this day, our dayly bread. Wherein, we desire of god, that he would giue vnto vs, all thinges necessary, for this present life A, that so wee may acknowledge him, to be the only fountaine, from whence all good thinges do flowe B, and that al our care, and trauel, yea, and euen his owne gifts, are hurtfull to vs, unlesse he doe blesse them C: and that therefore, he would grant that our trust being turned away, from al creatures, may be placed in him alone D.

A *Psa.* 145. 15, The eyes of al wait vpon thee, and thou givest them their meat in due season, 16, Thou openest thy hand, and fillest al things liuing, of thy

good pleasure. *Pf. 104. 27. 28. Mat. 6. 24. to the end.*  
B *Act. 17. 27. 28, As in the 31. Anl. in (A). Act. 14. 17, As in the 31. Anl. in (C) lam. 1. 17, As in the 111. Anl. in (H).*

C *Psa. 127. 1, Except the Lord builde the house, they labour in vaine, that build it: except the Lord keepe the Citty, the keeper watcheth in vaine. 2, It is in vaine for you, to rise earely, and to ly downe late, and eate the breade of sorrowe: but hee will surely giue rest, &c. Dent. 8. 3. 1. Corinth. 15. 58. 2. Cor. 9. 6. 8. 10.*

D *Psal. 7. 1, O Lorde my God, in thee I put my trust: saue me from al that persecute mee, and deliuer me. Read the testimonies, of the 32. Anl. in (C). Psal. 55. 23.*

156 Which is the first petition?

Forgiue vs our trespasses, as wee forgiue them that trespass against vs. In this petition, wee doe intreate the Lord, that for Chyistes sake, hee would not impute vnto vs most miserable sinners, any of our sins, neither that crookednes, which as yet remaineth in vs A: euen as we also, do feeble in our hartes, this testimony of his grace; that we are firmly purposed euē from our hartes, to forgiue al, that haue offended vs B.

A Read the testimonies of the 60. anl. in (A and B.) *Psal. 51. 1, Haue mercy vppon mee, O God, according to thy louing kindenesse: according to the multitude of thy compassions, put away mine iniquities. 2, Wash mee thoroughly from mine iniquitie, and cleanse me from my sinne. 7, Purge me with hysope, and I shall bee cleane; wash mee, and I shal bee whiter than snowe. 9, Hide thy face from shal*

my finnes, and put away al my iniquities, *Psa. 143. 2. 1. Ioh. 2. 1. 2.*

B *Mat. 6. 14. 15,* As in the 96. ans. in (A).

157 Which is the sixt petition?

Lead vs not into tēptation, but deliuer vs, frō euil.   
 Wherein, we pray, that forasmuch as, by nature, wee are so weak, and feeble, that we are not able, one minute of an hour, to stand stedfastly A, and our most deadly enemies, Sathan B, the worlde C, and our owne flesh D, do continually assault vs: he would hold vs vp, and by the power of his Spirit strengthen vs, that in this spiritual battle, wee fal not E, but, that so long wee may manfully resist them, till at the length we doe obtaine the whole victory E.

A *Ioh. 15. 1. 2. 3. 4. 5. 6,* As in the 88. ans. in (E). *Psa. 103. 14,* He knoweth whereof we be made, he remembreth that we are but dust.

B *1. Pet. 5. 8,* Bee sober, and watch: for your aduersarie, the diuel, as a roaring lion, walketh about, seeking whom he way deuoure. *Ephes. 6. 12.*

C *Ioh. 15. 19.* If ye were of the world, the worlde would loue his own, but because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the world hateth you.

D *Rom. 7. 23,* As in the 14. Ans. in (B). *Gal. 5. 17.* As in the 36. Ans. in (E).

E *Mat. 26. 41,* Watch & pray, that yee enter not into temptation: the spirit indeed is ready, but the flesh is weake. *Mar. 13. 33.*

F *1. Cor. 10. 13,* There hath no temptation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted.

about that, you be able, but wil euen giue the issue  
with the tentation, that ye may be able to beare it.  
1. *Theff.* 5. 23, The very God of peace sanctifie you  
throughout, & I pray God, that your whole spirit,  
and soule, and body may bee kept blameles, vnto  
the comming of our Lord Iesus Christ. See the 35.  
aunf. in (G). 1. *Theff.* 3. 13. 2. *Pet.* 2. 9.

158 How doest thou end thy Praier?

For thine is the kingdome, the power, and the  
glory, for euer, and euer, Amen. Which declareth  
that the cause, why we aske these thinges of God, is  
this, that he being both our king, and also almighty,  
is both willing, & also able, to bestowe al these things  
vpon vs A: and that the end, for which wee aske the  
same of him, is, that thereby al glory might be giuen,  
not vnto vs, but vnto his holy name B.

A 2. *Pet.* 2. 9, The Lorde knoweth to deliuer the  
godly, out of tentation, and to reserue the vniust  
vnto the day of iudgement, to be punished. See  
the 30. aunf. in (F. G.)

B *Ioh.* 14. 13, Whatsoeuer yee aske in my name,  
that will I doe, that the Father may bee glorified in  
the Sonne. *Psal.* 115. 1, as in the 152. aunf. in (C). *Ier.*  
33. 8. 9. *Rom.* 11. 36.

159 What meaneth this word, Amen?

That the matter is certaine, & sure: for my praler  
is much more surely heard of god than I doe in my  
heart feele, & I haue. frō my heart, desired the same A.

A 2. *Cor.* 1. 20, Al the promises of god, in him, are  
yea, & are in him, Amen, vnto the glory of God  
through vs. 2. *Tim.* 2. 13, If we belecue not, yet abi-  
deth he faithfull: he cannot deny himselfe,

**W**E hartily thank thee, O most merciful fa-  
ther, for y<sup>e</sup> thou hast bestowed the inestima-  
ble treasure, of thy holy, & heavenly word,  
vpon vs, most vile & sinful wretches. And seeing it is not  
in him that planteth, nor in him that watereth, but in  
thy merciful hād, to mortify our sinful lusts, & to create  
new hearts in vs: we beseech thee, so to order, & direct  
vs, that we proue not like the green figtree, flourishing  
without fruit, nor be of the nūber of those hypocrites,  
which w<sup>o</sup>ld tōng cā say, lord, lord, in thy name prophecy,  
cast out diuels, & do many great works, & yet are con-  
dēned for wicked, because their hearts are not aright:  
nor like to them, which are swept & garnished, but yet  
empty, whereunto the vnclean spirit returns w<sup>o</sup> leuē  
woyle thā himself, & so our end be woyle than our be-  
ginning: but gouerne vs with thy spirit, that in heart  
we may loue, and seek thee, and in body, & soul, obey &  
serue thee, in righteousness and true holines, all the  
daies of our liues, through Iesus Christ, our Lord.

As we pray for our selues, so we beseech thee, to look  
with fauor, vpon the whole church, increase the num-  
ber of thy children, grant thy gospel a free passage, cō-  
fort the cōfortles, raise vp them that are saln, & streng-  
then them that stand, that they sal not: haue mercy vpon  
this realm: long continue thy blessings, of peace &  
quietnes towards vs: & remoue far from vs, al lets,  
and hinderances, of the same. Gouern the hearts, & the  
swoydes of al Magistrates, that they may not lift vp  
themselves, in vain glorie, to please themselves: but  
that they may apply the autoritie which thou hast gi-  
uen them, to the aduancement of thy glorie, for the  
comfort

comfort of thy childzen, and the terrour of thine enemies. And ſeeing the continuance of our peace, in theſe daies, next vnder thee, lieth in the preſeruati-  
 on of our moſt gracious Queene; bleſſe vs with her, and  
 bleſſe her with all giſtes, fit for ſo high a calling: and  
 whoſoeuer ſhall attempt, deuile, or conſpire ought, a-  
 gainſt her maiesties perſon, crowne, dignity, & roiall  
 eſtate: we beſeech thee, in mercy to couert them ſpee-  
 dily, or in iudgement to confound them: that we may  
 vnder her, lead a quiet and a peaceable life, in al god-  
 lines, and honeſtie. Counſell the counſelors: order the  
 Nobles: direct the Magiſtrates: inſtruct the miniſte-  
 rie: guide and gouern the whole body of this commo  
 wealth: that we may ioine together, in humblenes of  
 hart, & vnitie of minde, to ſeek the glorie of thy name,  
 the encrease of thy kingdome, the eſtabliſhing of thy  
 truth, the rooting vp of ſin, the maintainace of vertu,  
 & the long continuace, of the prosperous eſtate of this  
 common wealth. Haue mercie vpon them that be in  
 affliction, in body or in mind, eſpecially ſuch as ſuffer  
 for the teſtimonie of a good conſcience, allwage their  
 ſorrowes, and mitigate their miſeries ſpeedily, if it  
 be thy wil: or elſe arme them with patience, to abide  
 ſuch trial, as thou ſhalt lay vpon them. Graunt theſe  
 things for thy Sonnes ſake, Jeſus Chriſt our Sau-  
 our. In whole name, we pray for the ſame, & al other  
 graces, which thou knoweſt to be needeful either for  
 vs, or for thy whole Church, in that ſame prayer,  
 which hee himſelfe hath taught vs in his hoily word,  
 ſaying:

*O Our Father, &c.*

*FINIS.*

# A CONFESSION OF THE CHRISTIAN FAITH.

255



**I** beleue, & confesse, my Lorde God, eternal, infinit, vnmeasureable, incōprehensible, and inuisible, one in substance, & thre in person, the Father, the Sonne, and the holy Ghost: who, by his almighty power, & wisdom, hath not onely, of nothing, created heauen, & earth, & al thinges therein contained, & man, after his owne Image, that he might in him be glorified: but also, by his fatherly prouidence, gouerneth, maintaineth, and preserueth the same, according to the purpose, of his own wil.

I beleue in God, the Father, almighty, maker of heauen, and earth.

**I** beleue also, and confesse, Iesus Christ, the only Sauioz, & Messias: who being equall with God, made himselfe of no reputation, but tooke vpon him, the shape of a seruant, and became man, in al things like vnto vs, except sin, to assure vs, of mercy, and forgiveness. For when as, through our father Adams transgression we were become childzen of perdition: there was no means to bring vs, from the yoke of sin, & damnation, but onely Iesus Christ, our Lord, who giuing vs that, by grace, which was his by nature, made vs, through faith, the childzen of God: who, when the fulnesse of time was come, was conceived by the power of the holy Ghost, borne of the virgine Marie according to the flesh, & preached in earth, the Gospel of saluation, til at the length, by the tyranny of the priests, he was guiltlesly condemned, vnder Pontius Pilate, then president of Iewrie, and most borne of

And in Iesus Christ, his onely Sonne, our Lord.

Which was conceived by the holy Ghost,

flam-

the Virgin  
MARY.  
Suffered  
vnder  
PONTIUS  
PILATE,  
was crucifi-  
ed, dead  
and buried,  
he descen-  
ded into  
hell.

The third  
day he a-  
rose againe  
from the  
dead.

He ascen-  
ded into  
heauen,  
and sitteth  
at the  
right hand  
of God, the  
father al-  
mightie.

standerously hanged, on the Crosse, betweene two  
theeues, as a notorious trespasser: where taking vp-  
on him, the punishment of our sinnes, he deliuered vs,  
from the curse of the law. And forasmuch as, he be-  
ing onely God, could not feele death, neither beeing  
only man, could ouercome death: he ioined both to-  
gether, and suffered his humanity to bee punished  
with most cruell death: feeling in himselfe the an-  
ger, and seuerer iudgement of God, euen as if he had  
beene in extreme torments of hel: and therfore, cried  
with a loud voice, My God, my God, why hast thou  
forsaken mee? Thus, of his free mercy, without  
compulsion, he offered vp himselfe, as the only sacri-  
fice, to purge the sinnes of all the worlde: so that all  
other sacrifices, for sinne, are blasphemous, and doe  
derogate from the sufficiency heereof: the which  
death althoughe it did sufficiently reconcile vs vnto  
God: yet the Scriptures doe commonly attribute  
our regeneration, to his resurrection. For as by  
rising againe from the graue, the third day, hee con-  
quered death: euen so, the victorie of our faith, stan-  
deth in his resurrection: and therefore without the  
one, we cannot feel the benefit of the other. For as by  
his death, sinne was taken away, so our righteous-  
nesse was restored, by his resurrection. And because  
he would accomplish all thinges, & take possession for  
vs, in his kingdome: hee ascended into heauen, to in-  
large that same kingdome, by the abundant power  
of his spirit. By whō, we are most assured, of his con-  
tinual intercessiō, towards god the father, for vs. And  
althoughe he be in heauen, as touching his corporall  
presence, wher y<sup>e</sup> father hath now set him, at his right  
hande

hande: committing vnto him the administration of all things, as well in heauen aboue, as in the earth beneath: yet is hee present with vs, his members, euen to the end of the world, in preserving, and gouerning vs, with his effectual power, and grace: who when all things are fulfilled, which God hath spoken, by the mouth of al his Prophets, since the world began, will come in the same visible forme, in which hee ascended, with an unspeakable maiesty, power, and company: to separate the lambes from the goats, the elect from the reprobate, so that none, whether he be alieue then, or dead before, shal escape his iudgement.

From  
thence hee  
shal come  
to iudge  
the quicke,  
and the  
dead.

Moreouer, I beleue, and confesse, the holy Ghost, to bee God, equall with the father, and the sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs, into all truth: persuaading most assuredlie in our consciences, that wee bee the children of God, brethren to Iesus Christ, and fellow heires with him, of life euerlasting. Yet notwithstanding, it is not sufficient to beleue, that God is omnipotent and mercifull, that Christ hath made satisfaction, or that the holy Ghost hath this power, and effect: except we doe apply the same benefites vnto our selues, which are Gods elect.

I beleue  
in the holy  
Ghost.

I beleue therefore, & confesse, one holy Church, which as members of Iesus Christ, the onlie head thereof, consent in faith, hope, and charity, vsing the giftes of God, whether they bee temporall, or spirituall, to the profit, and furtherance of the same: which Church is not seene to mans eies, but only knowne to God: who of the lost sonnes of Adam, hath ordeined some, as vessels of wrath, to damnation: and hath chosen

The holy  
catholicke  
Church,  
the communion of  
Saintes.

258 chosen others, as vessels of his mercy, to be saued: the which, in due time hee calleth to integrity of life, and godly conuersation, to make them a glorious church in himselfe. But that Church which is visible, and seen to the eie, hath foure tokens and markes, where- by it may be knownen. First, the woordes of God, contained in the old, and new testament: which, as it is aboute the authoritie of the same Church, and only sufficient to instruct vs, in all things concerning saluation: so is it left for all degrees of men, to read, & vnderstand: for without this word, neither Church, councill, or Decree, can establish any point, touching saluation. The second is, the holy Sacraments, to wit, of Baptisme, and the Lordes Supper: which Sacraments Christ hath left vnto vs, as holy signes, and seales, of Gods promises: For, as by Baptisme, once receiued, is signified, that wee, (as well infantes as others, of age and discretion) being straungers from God, by original sinne: are receiued into his family, & congregation, w<sup>th</sup> full assurance, that althoughe this roote of sinne, lie hidden in vs, yet to the elect it shall not be imputed: so the Supper declareth, that God as a most prouident Father, doth not onlie feed our bodies: but also spiritually nourish our soules, with the graces & benefites of Iesus Christ: which, the Scripture calleth the eating of his flethe, and drinkeing of his bloude: neither must wee in the administration of these Sacramentes, followe mans fanisie: but as Christ himselfe hath ordeined, so must they be ministered: and by such as by ordinary vocation, are thereunto called. Therefore, whosoever reserveth, and worshipping the Sacraments: or contrariwise,

trariwise, contemmeth them, in time, and place, procureth to himselfe damnation. The third marke of this Church, is Ecclesiasticall discipline, which standeth in admonition, and correction of faults: the small end whereof, is excommunication, by the consent of the Church, determined if the offender be obstinate. And besides this Ecclesiasticall discipline, I acknowledge to belong to this Church, a politike Magistrate, who ministreth to every man iustice, defending the good, and punishing the euill: to whom wee must render honoꝝ, and obedience, in all things, which are not contrary to the woꝝde of God: and as Moses, Ezechias, Iosias, and other Godly rulers, purged the church of God, from superfluous, and idolatrous woꝝships, so the defence of Christs church appertaineth to the Christian Magistrates, against al idolaters, and heretikes, as Papists, Anabaptists, with such like limmes of Antichrist, to roose out al doctrine of Diuels, & men: as the Masse, Purgatorie, *Limbus Patrum*, Praiser to Saintes, and foꝝ the Dead, free-will, Distinction of meates, apparell, and daies, Vowes of single life, Presence at Idol-seruice, Mans merites, with such like, which draw vs from the society of Christs church: Wherein, onely standeth remission of sinnes, purchased by Christs blood, to al them that beleue, whether they be Iewes oꝝ Gentiles: & lead vs to vain confidence in creatures, & trust in our owne imaginations. The punishment whereof, although God oftentimes differeth in this life: yet after the generall resurrection, when our bodie shall rise againe, to immortality, and be ioined to our soules, they shall bee damned to vnr-  
quency.

The forgiveness  
of sinnes.

The resurrection  
of the bodie.

A confession, &c.

And life  
euerla-  
sing.  
Amen.

quenchable fire: and then we which haue forsaken all  
mans wisdom, to cleaue vnto Christ, shall heare  
that isisful voice: Come, ye blessed of my Father, in-  
herite the kingdome prepared for you, from the  
beginning of the world: and so wee shall goe trium-  
phing with him, in body, and soul, to remaine euerla-  
stingly in glory: where we shall see God, face, to face,  
and that no more neede to instruct one another, for we  
shall knowe him from the highest, to the lowest: to  
whom with the Sonne, and the holy ghost, three di-  
stinct persons, and one God, be al praise, honour, and  
glory, now, and for euer. So be it.

# A FORME OF PRAIER, FOR PRIVATE HOVSSES, OR FAMILIES.

In the Morning thus.



Most gracious God, and louing fa-  
ther, wee hartly thanke thee, for all  
thy louing kindnes, so abundantly  
shewed towards vs; for our electi-  
on, creation, redemption, mercifull  
vocation, iustification, sanctificatio,  
continuall preservation, and for that same assured, &  
most comfortable hope, which thou hast giuen vs, of  
our glorification, in the worlde to come. Wee praise  
thy gracious goodnes, for so mercifullly preserving of  
vs, this present night, & deliuering of vs, from all  
dangers, both of soule & body: for that thou hast gran-  
ted vs, so sweete and comfortable rest, and hast now  
presentlie brought vs, to the beginning of this day.  
And as thou hast safely preserved vs, vnto this pre-  
sent houre, from all the daungers of this life: so we  
beseech thee to continue this thy fauour towards vs,  
this day, and the whole course of our life. Suffer vs  
not by the vaine allurements of this worlde, to be  
drawne away vnto sinne and wickednesse. Assist vs  
with thy grace and holy spirit, that we spend not our  
time vaineely, or idly, but that wee may alwaies, bee  
diligently exercised, in the duties of our calling, to  
the benefit of our brethren, and discharge of our owne  
consciences. Graunt that in all our consultations,  
wordes, and workes, we may euer haue thee present  
before our eyes.

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In

In the Euening thus. THE 2. of 11.

**O** Most gracious God, and louing father, we hart-  
lie thank thee, for all thy louing kindnesse, so  
aboundantly shewed towarde vs; for our election,  
creation, redemption, mercifull vocation, iustifica-  
tion, sanctification, continuall preservation, and for  
that same assured, and most comfoztable hope, which  
thou hast giuen vs, of our glorification, in the worlde  
to come. Wee do praise thy gracious goodnes, for so  
mercifully preserving of vs, this present day, and de-  
liuering of vs from all perils and daungers, both of  
soule, and body: and giuing vs all things necessary for  
this present life, as healt, foode, apparell, and such  
like. This gracious goodnes of thine, wee beseech  
thee O Lord, to continue towarde vs for euer. And  
heere we offer vp vnto thee, our selues, our soules, and  
bodies, our liues, and all that wee haue, in assurance  
that that can not perish, which is committed vnto thee.  
Take vs into thine hands, & keepe vs this night, that  
our bodies may sleepe, and our soules may watch for  
the comming of thy son Christ, that so both our bodies  
& soules may bee the moze apte, and the better able,  
to serue thee in that estate and calling, wherein thou  
hast thought good in thy great mercy, to place vs.

Then, Morning and Euening, as followeth.

**W**e confesse and acknowledge, O most mer-  
cifull Lord, that we are most miserable,  
and wretched sinners, as well by the Originall cor-  
ruption of our nature, as by the curse of our euil and  
naughtie life, wee haue, and do daily transgresse and  
breake thy most hely lawes, and commaundments,  
both in thought, woorde, and deed. By the meanes of  
this

this sinne and corruption of ours, we do continuallie deserue most iust condemnation, and to bee for ever, cast out of thy presence. Yet such is thy goodnes againe towarde vs, that thou wouldst not suffer vs, thus in our sins to perish, but hast sent thine own dear son Iesus Christ, to take vpon him, whatsoeuer is due: to reconcile, and make vs at one with thee again. In him therefore, and through him, wee come vnto thee, beseeching thee for his sake, that we feeling the grieuousnes of our sinnes, & groning vnder the burden of them, may feelee the release and ease of them, in that wee bee through thy holy Spirit assured, and steadfastlie doe beleeeue, that Christ hath borne the burden of them, euen for vs. Grant O Lorde, that wee, being assured heereof, in our consciences, may through thy holy Spirit, be renewed, in the inner man, to hate, detest, and abhorre sinne, and to studie to liue according to thy blessed wil, during our whole life.

We do not only pray for our selues, but also for al thy whole Church, especiallie such as be persecuted, for thy woorde: graunt vnto them, that whether it be by death or life, they may glorifie thy name, vnto their liues ends. Be merciful to this Church of England and Ireland, we beseech thee good Lorde, & preserve euerie part and member of the same, especially thy seruant ELIZABETH our Queene. Grant her al such giftes, as be needful for so high a calling, to the aduancement of thy glory, & the benefit of this common wealthe: to the establishing of a perfect gouernement of thy Church, according to the prescript rule of thy blessed word, to the rooting out of al superstition, and reliques of Antichrist, and to the gouerning

S it

of

of her subiectes in al peace, and tranquillity. Defend  
 her O Lord, from all conspiracies, treasons, and re-  
 bellions, and so work in the hearts of al her subiects,  
 that knowing her authoritie dooth come from thy  
 heauenly maiesty, they may with obedient hearts,  
 humbly obey her, in thee and for thee. Preserve the  
 whole counsell, and the Magistrates of the realme,  
 that being inlightned throught thy holy spirit, they  
 maie defend thy truth, suppress wickednes, & main-  
 taine equitie. Beholde all the Pastoures, and prea-  
 chers, of thy word, blesse their labours, increase the  
 number of them, place ouer euery Church a paine-  
 full watchman, remooue all idle lubbers, and con-  
 found the power of Antichrist, and turne the hearts  
 of the people, that they maie bee obedient, vnto thy  
 truth. Blesse the two Vniuersities, Oxford, & Cam-  
 bridge, and all the Studentes of the same, with all  
 Schooles of learning. Beholde all these that bee  
 afflicted with any kinde of Crosse, that they maie  
 profite by thy correction, in newenes of life, thorough  
 Iesus Christ our Lord; in whose name, for these  
 mercies, and whatsoeuer else, thou knowest to bee  
 needefull, for vs, and for thy whole Church, wee pray  
 vnto thee, as hee himselfe hath taught vs, in his holie  
 worde, saying: Our father, and so forth. The Lord  
 blesse vs, and saue vs, the Lord make his face to shine  
 vpon vs, and be merciful vnto vs, the Lord turne his  
 fauorable countenance towardes vs, and grant vs  
 his peace. The grace of our Lord Iesus Christ, the  
 loue of God the Father, & the most comfortable fel-  
 lowship, of the holy Spirit, be with vs, preserve, &  
 keepe vs, this day, (or this night) & euermore Amen.

A praier before meate.

**O** Merciful, & heavenly Father, who giuest food to euery liuing creature, and without whom, nothing can liue, blesse and sanctifie our meates and drinckes. which wee are now about to receiue: that they may turne to the good nourishment of our bodies, whereunto thou hast appointed them, that we acknowledging thy gracious goodnes, in prouiding so liberally for our bodies, may with cheerful hearts, be lifted vp, earnestly to long after the foode of our soules, whereby we may bee fedde eternally, through Iesus Christ our Saviour. Amen. God saue his Church, our Queene, and Realme, and send vs peace in Christ, Amen.

A thanksgiuing after meate.

**O** Heavenly father, for these thy benefits, wherewith thou hast now sufficiently fed our bodies, we beseech thee to make vs thankfull. And as wee feelee the sweetnes of them, pleasant vnto our bodies: so wee beseech thee good Lorde, that the foode of our soules, may bee as pleasaunt and comfortable vnto our soules, and that we may with as carefull hearts, prouide for the nourishment of our soules, as we are carefull for our bodies: till it shall please thy Majesty, to bring vs to the place, where wee shall neuer hunger, nor thirst more, but liue eternally, through Iesus Christ our Saviour. Amen. God forgie vs our sins, increase our faith, & giue vs grace, to bring forth the right fruites of faith, Amen.

# A FORME OF THANKSGIVING, AND PRAIER, TO BE USED OF ALL GODLIE CHRISTIANS, IN THEIR FAMILIES.

For thanksgiving.

For our election.

For our creation.

For our redemption, with an amplification, or description of the same,



¶ I most humbly thanke thee, O heavenly father, for all thy loving kindnesses, so abundantly shewed towards vs this day, (or this night) and all the rest of our life hitherto: & especiallie, for that it hath pleased thee, of thy fatherly fauour, and infinite loue, before wee had doone good or il, in thy sight, and before the beginning of the world, to write vs in the book of life, and vntchaungcably to ordeine, that we should be thy childzen, and vessels prepared to honour, with the rest of thy Saintes. And we thank thee for the great worke of our creation, which as it is woonderful in it selfe, beeing first framed, according to thine owne image, wisdom, holinesse, and immortality, so dooth the excellency thereof, much more clearly appeare, in that thou hast made, an infinite number of other creatures, vpon the earth, in the heauens aboue, and in the waters beneath, far inferior vnto vs, pra continually day, and night, attending vpon vs, as our seruants, and handmaids. But most especially, we praise thy holy name, and euermore thanke thy majesty, for the abasing and manifesting of thine onely begotten sonne in our poore and fragile nature, that hee might in the same yeelde vnto thee, O father, a full & perfect obedience, for vs, such as in thy most  
iust

Iust lawe, was required at our handes: and that by  
his most paineful, and hellish sufferinges, anguishes,  
and hozrors, both in soule and body, as well in death,  
as in life, wee might bee made free, from all those  
euerlasting sorowes, feares, and torments, deserv'd  
of vs, and prepared for al those, that doe not beleue:  
euen so was it thy good pleasure, O father, most mer-  
ciful, that he, in the very substance of our nature,  
thorough that mighty power of his Godhead, should,  
not onely beare the intolérable weight of al our sins,  
together with all the punishments due for the same,  
but also overcome sinne, destroy the power of sinne  
in vs, and obtaine for vs, a glorious victory ouer  
sinne, the woeloe, death, hell, and all enemies: yea,  
that hee shoulde restore vnto vs, by the vertue and  
woorthinesse of that his obedience, al good thinges,  
which before were lost, thorough our folly, and dis-  
obedience; and that in a more perfect estate than  
euer we had them, insomuch, as now, our strength  
our wisdom, our righteousness, our woorthinesse,  
our assurance of thy fauour, our ioy, and felicitie,  
resteth not in our selues, fraile creatures, but in  
him our onely, and Almighty Saviour, who sit-  
teth at the right hande, in glory, and power for-  
euermore, that henceforth there should bee no more  
sacrifice for sinne, no other mediatur, to increate  
thy Mercie, no more deseruers, or purchasers of  
thy fauour for vs: but that all fleshe should confesse,  
that there is no other name vnder heauen, by which  
wee may bee saued, but onely the Lorde Iesus: and  
that whosoever reioiceth, might reioice in the Crosse  
of Christ. This mystery, O Lorde, is too high for vs,

to thinke  
our duties  
makes  
due thank-  
fulness.

our vo-  
tion.

An humble  
and true  
confession  
against our  
sins.

wee cannot comprehend the fulnesse, the length, the  
breadth, and the deepnes thereof perfectly: yea; al the  
wisdome of man, is too grosse & blind, to perceiue any  
part thereof perfectly: the very Angels doe alwaies  
wonder at the same: and the diuell, & Antichrist with  
al the princes of the world, haue labored vterly to ex-  
tinguish the knowledge & memozy of the same. Yet  
now in these daies, thou hast againe clearly remitted  
the same, by the preaching of thy word, and we heere  
present, through the abundance of thy grace, haue seen  
and felt the glorious power of the same.

But such is our horrible blindnesse, perversnes,  
vanity, and vnthankfulnes, that we see it not clearly,  
we beleue it not perfectly, nor weigh it sufficiently,  
nor meditate thereon effectually: for wee should loue  
thy Maiestie, for this famous woork of our re-  
demption, by Iesus Christ, with a most perfect loue,  
without all comparison, and farre aboue all other  
things in the world: whatsoeuer we loue, wee should  
loue for thy sake, so that nothing should be moze dear,  
and ioiful vnto vs, than the setting forth of thy glory,  
the praising of thy name, the furtheraunce of thy true  
religion, and prospersty of thy church: and nothing so  
great a griefe as the contrary to any of these: but this  
loue we find very cold in vs, for we long not earnestly,  
to be in thy continual presence, we are very negligent,  
& soon weary, in speaking vnto thy Maiesty by prayer,  
& in hearing of thy Maiesty speaking vnto vs, by the  
ministry of the holy word; wee haue not a felicity, in  
meditating of thy mercies, in declaring thy praises,  
in commendng thy wonderful works: yea; wee haue  
oftentimes moze pleasure, in beholding vanities, in  
worldly

woꝛldly matters, in tole and prophane exercises, and  
 in the woꝛks of dar knes: we are violent in reuenging  
 our owne iniuries, & in hating those that do hurt our  
 selues: but we are not so much as hartily grined, w<sup>th</sup>  
 those that offend thy maiesty by sin, & obscure thy glo-  
 ry, by coꝛrupting of thy true religion. Our loue to-  
 wards our bzethzen, ought to be like the loue, where-  
 with thou hast loued vs, that is, pure, vncoꝛrupted, ve-  
 hement, & euerlasting: but we loue foꝛ our own plea-  
 sures, and foꝛ woꝛldly respects, we are soon prouoked  
 to anger, we mislike long, we are hard to be reconcil-  
 led, we are not so dutiful to our Paꝛēts & gouernozs,  
 so kind to our frinds, so courteous to strāgers, so cha-  
 ritable to those that are in necessitie, as wee ought to  
 be. We should be holy and pure, as thou art pure, be-  
 cause thou Lorde hast redeemed vs, from all vnpure-  
 nes, that wee should continually offer vp vnto thee,  
 our soules and bodie, as a pure, lively, and accepta-  
 ble sacrifice; and because we are thy temples, wherin  
 it pleaseth thee to dwell, by thy grace and holy spirite:  
 but we feele too too many rebellious motions, & coꝛ-  
 rupt cogitations, such as wee are ashamed to speake  
 of, to any mortal man. Our minds should be drawne  
 vp on high, with the loue and desire of heauenly & spi-  
 ritual things, because we are strangers here, and citi-  
 sens in heauen, foꝛ that we know the thinges that are  
 here below, to be vncertain, & transitory, as the flowꝛ  
 of the grasse, our selues frail & mortal, & the ioyes pre-  
 pared foꝛ vs, after this life, to be infinite, inestimable,  
 and euerlasting: howbeit, wee spend a great part of  
 our time, in following after the thinges of this  
 woꝛlde, in prouiding foꝛ this lump of earth, our stu-  
 dies,

and communications, are verie earthly  
 and vaine. Finally, we haue broken all thy laws,  
 we can performe no good thing perfectly, we con-  
 sider not alwaies effectually, that we are in thy pre-  
 sence, and that all things are open vnto thee, bee  
 they in respect of men neuer so secret. Wee depend  
 not constantly vpon thy prouidence, wee rest not  
 with full contentation of minde, in thy good plea-  
 sure, wee haue not yet learned, wholie to resigne  
 our selues, our children, our friendes, and blessings  
 which thou hast giuen vs, into thy handes, and to bee  
 contented without any murmuring, or repining,  
 with that estate of life, wherein thou placest vs.  
 Wee are not carefull enough for those, whom thou  
 hast committed, to our respectall charge. Wee cor-  
 rupt and abuse all thy good gifts: wee cannot re-  
 bearse the multitude of our offences: for wee are  
 guilty, wee are guilty, of infinite crimes which wee  
 remember not, nor neuer knewe, because of our ig-  
 norance, and negligence. And although wee bee in  
 so ill a case, so vile of nature, so voide of goodnesse,  
 so full of infirmities, and so neere a thousande de-  
 structions: yet are wee not thoroughlie humbled  
 before thee, we doe not loath and lament our sinnes  
 as we ought to doe, wee flatter our selues, wee qua-  
 lifie our faulces, wee inwardely mislike those, that  
 admonish vs, we are slow in reforming of our selues:  
 yea, which thou of all things most abhorrest, we are  
 soone blowne vp, with vaine glory, and made proud  
 of thy gifts, and of those good things, which thou of  
 thy goodnes, workest in vs, and by vs.

Prayer,

Therefore, O Lord, according to the mul-  
 titude



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2 leaves

(Wanting ~~about 6 leaves.~~)